



THE LIBERATOR.

VOL. VI.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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THE LIBERATOR

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TERMS.

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REFUGEE OF OPPRESSION.

BURTON'S BRIDGE, (S. C.) 18th Sept. 1836.

To the Editor of the Boston Courier:

Sir, I send you ten dollars for your paper; the money is well expended, even by a poor man; please to continue it, and I will endeavor to be more punctual in future in transmitting payments. I acknowledge the doctrine of your paper in part, and know how to be charitable for the remainder. Your political creed, so far as it relates to the present administration, is exactly in accordance with my own. The high confidence you place in Mr. Webster, is certainly no more than his due, and your abhorrence for the little magician, and all his servile hacks, is just what they merit. But when you touch upon the course pursued by the Abolitionist, which, every person possessing the least knowledge of domestic Slavery, as it exists at the South, must foresee, tends directly to midnight murder, in all its most hideous and awful forms, by butchering the infant quietly sleeping in its mother's arms; killing the mother watching over her helpless infant; burning the dwelling of his folk; destroying the father while pursuing his feeble means of his subsistence; instigating the savage Indians, as we have too much reason to fear has been the case already, to the commission of barbarities most foul and shocking to human nature, that they may have a better opportunity to carry their hellish purposes into effect, and finally to destroy the confidence heretofore existing between citizens of different sections of this glorious and heaven-born union of States and interests. You treat the subject only as *inconsequential*; while I look upon it as *unlawful, unrighteous, most foul, and sinful*, and as ascending to the heavens! God. In this we differ, and why? No doubts exist but that we both are honest in our opinions, but we differ probably from the fact of my having resided a longer time in a slaveholding State than you have, and therefore have viewed with more attention the difference existing between the free blacks of New England, from which place I emigrated, and the slaves of the South. I have purchased slaves, and retain them in my service; when they are sick, I employ the same physician for them, as I do under like circumstances, for myself or my white family; in carrying out the physician's prescription, I attend personally, by day and by night; I furnish them with as suitable nourishments as I do for myself or my white family, under similar circumstances; when they need clothes, I clothe them, when hungry, I feed them; and when they are able, I make them work; and when they misbehave, I correct them, as much so as the good father in New England corrects his own children if undutiful; for all which, under my own afflictions, my slaves sympathize with me, and repay the debt of gratitude. This mutual sympathy exists between master and slave at the South; my course I have learned, towards them, from my more wealthy neighbors, who have been accustomed to slavery from their earliest infancy. Such is the course pursued by the slaveholder here, and this is the cause of their rapid increase, while the free blacks at the North decrease, having none to nourish, protect and sympathize with them. This is my experience of Slavery, while probably you may have formed an opinion only from those vile, vituperating vagabonds, by name Abolitionists. I have this day attended a meeting of blacks, who were addressed by a slave; and a more orderly and well-behaved congregation, I never witnessed; these meetings of slaves were common previous to the excitement got up by the wild fanatics of the North, since which time, prudence forbids that they should meet in large companies often, without responsible white persons with them. If any idea be found in the above, worthy of admission into your paper or confutation, you can give it a place, although I have no inclination to become a newspaper scribbler, but would like to know whether it can be said that I have degenerated from the spirit of my northern ancestors, whose dust lies mingled with those who fell at Bunker Hill, near your own, what shall I call it—happy, intelligent, patriotic and partially deluded city? Yes, I believe all those names are applicable to the wealthy and renowned city of Boston.

SLAVERY.

DR. BUNTING'S SPEECH.

At the British Wesleyan Conference. The President, (Dr. Bunting) said he wished to address a few words to the Conference, expressive rather of his opinions than those of the body. He felt honored and happy in welcoming Dr. Fisk, as the Representative on the part of the body with which he was connected, and on the part of the great Christian Church located in America.—Loving and respecting that great body because of the zeal, diligence, and sacrifices of its ministers;—honoring it, because God had honored it;—he ventured to say, that whatever difference of opinion might be found existing as to one subject, there could not be any wish to refuse to him the right hand of fellowship. They were very happy and thankful to receive him. He assured Dr. Fisk, that he had always felt, and should still feel, a deep interest in the American Connection. He was sorry to learn that there had been any suspension of the prosperity to which they had been accustomed. Such an in-

stance of decrease in members had occurred in our own body about sixteen years ago; and they had been stirred up to prayer, and the next year they had a signal increase. He trusted it would be so with them. He sympathized with them in the great loss they had suffered by the burning of their Book-room, not only because of the pecuniary loss, but also, because it would be an interruption to their enterprises of zeal. He hoped that Dr. Fisk would feel himself at home, and that no difference of opinion would affect the kindness of the brethren towards him.

He would state his opinion on the great matter to which reference had been made. It must be admitted, that there was a great difference between having to emancipate 800,000 slaves at a distance, and separated by local situations, and those localities being favorable for their emancipation, and emancipating two or three millions of people, living amongst them, man to man, and house to house, and so connected with their domestic life; and he was not a candid abolitionist who did not admit, that though slavery was the same all the world over, the facilities for terminating it might be different. Yet, he must say, it would have been gratifying to him to have learned, that the American Conference had expressed its opinion on the moral question;—if they had taken occasion to pass condemnation on slavery. Die, it must; and happy should he have been if they had passed sentence of death upon it. So far they (the British Conference) had gone: individuals had gone further, but the Conference had not. Slavery was always wrong,—essentially, eternally, and incurably wrong,—and it was one of its evils, that it could not always be done away with at once, without great evils resulting to society in general. As to the manner, the time, the terms, the securities, &c., they were political questions, and belonged to statesmen, and he blamed not his American brethren for not having meddled with them; but he should have been highly gratified, if it had pleased their Conference to condemn the thing, so as not to be misunderstood. He said not this in his official capacity; he assumed no right to dictate; his observations were intended to be entirely friendly and fraternal.

REPUBLICAN PREJUDICE.

An American correspondent of the Boston Atlas, in Scotland, in describing his attendance at one of the churches in that country, writes:—

'The church was thronged. In the midst of the congregation, before the pulpit, in the most eligible part of the church, I observed two full grown negroes. Now as I am an American, and not an abolitionist, or an amalgamationist, a host of what are called early prejudices, instantly arose within me, and I queried by what right the men of color were there. "Why, Sir, they are human beings, and good citizens," said a "Tutor" beside me. This is not the first instance I had witnessed in Scotland of such familiarity between the races. I do not speak of the dark, elegant East Indian ladies, who may be seen walking daily, arm in arm, with the fashionable of Edinburgh. It is the crispy-haired, flat-nosed, thick-lipped, and ebony black gentlemen, whom you shall see in fraternal confab with the polished sons of this modern Athens, to whom I allude. But the prejudices of early education do not exist here, and your negro is deemed nearly as much of a human being as a white man. The last one I saw intermingling with the whites on a public occasion, was at the Theatre in Edinburgh. He was a lad, and of a most painfully intense black. He was right in the centre of a pit filled with white ladies and gentlemen. Seen from a distance, he resembled a mere little black dot on a piece of white paper, or perhaps a dark water surrounded by myriad white ones. He enjoyed the comedy with an exuberance that delighted me. Indeed, with many others in the boxes, my attention was at first attracted towards him by repeated chuckles and boisterous ya ya ya's, which Mr. Rice himself might have deemed worthy models in his study of negro laughter. The good humored and intellectual people around him, seemed to enjoy his mirth, and the gentleman who had the superintendence of him, every now and then whispered something into his ear, which invariably brought up new and overflowing bursts of gladness. Happy they if so organized, that in his physical excitement, the peculiarities of his constitution were not distinguishable by more than one of their senses. I turned my eyes inward to contemplate that feeling, which I possess in common with most of my countrymen, which abhors the heart and hand companionship of the negro, that feeling which is associated with all our thoughts and sympathies, and which, if able here, would have instantly elevated into a higher atmosphere the youth so cordially associated with, by an apparently respectable portion of a theatrical audience, in one of the most refined and intellectual cities of Europe.'

THE FRIENDS.

While so many religious bodies in our country are rendering slavery their direct support, and so many others are yielding it their tacit approval, it is important that all the opposing testimony should be brought out and arrayed. The following are extracts from the minutes of the New York Yearly Meeting of the Orthodox Society of Friends:

'The reports from two of our Quarterly Meetings have presented the subject of slavery to the consideration of this Meeting, which, whilst engaged in deliberating upon it, was brought under the feeling of deep interest and solemnity. Our religious Society has long since declared to the world its conviction, that for man to hold property in his fellow-man, is contrary to principles of immutable justice, and a violation of the Divine Law; and as occasions have required, has continued fearlessly to plead for the inalienable rights of the oppressed Africans and their descendants. This meeting feels a renewed engagement and concern, that Friends may faithfully maintain this

testimony so precious to the Society, that they may permit no political considerations, no worldly friendships, or pecuniary advantages, to divert them from the faithful discharge of their Christian duty, but that endeavoring to concentrate within the Society that moral influence which it possesses, and on all suitable occasions exerting it under the openings of Divine Wisdom, in the peaceable spirit, and with the meek and quiet deportment which should ever mark the proceedings of our Society, and thus avoid being drawn into any undue excitement contrary thereto, on behalf of this oppressed and suffering portion of our fellow-men, they may be instrumental, as they have been in days past, in enlightening public opinion, and quickening moral feeling, so that the day may come, when the heavy burdens may be unloosed, every yoke be broken, and the oppressed go free; and our beloved country be freed from the stain of the enormous evil and sin of Slavery.

We desire that Friends will not remit their exertions on behalf of the people of color, who are even in the free States, by the influence of unjust and unreasonable prejudice, deprived of their natural and civil rights, and of the equal and common means of obtaining subsistence and acquiring property; but endeavor by religious, moral, and literary instruction, and watching over their conduct, to raise the standing and ameliorate the condition, of this despised and degraded portion of our fellow-men.

This Meeting, whilst taking an enlarged view of this interesting subject, is sensible that many of its members feel religious scruples in relation to partaking of the produce of the unrequited labor of the slaves, and desires that all may be faithful to the requirements of duty, in their varied allotments and means of usefulness.'

[From the Ohio Observer.]

THE PRESBYTERY OF TRUMBULL ON SLAVERY.

The following resolutions were adopted, unanimously, by the Presbytery of Trumbull at their sessions in Hartford the 14th and 15th of September, viz:—

Resolved, 1. That the subjugation of men to involuntary slavery is a great sin, because a violation of those natural rights with which God has endowed all men;—inconsistent with the just principles of the Christian religion which require us to do to others as we would that they should do to us;—and to its benevolent spirit which requires us to love our neighbor as ourselves.

Resolved, 2. That there is a solemn duty devolving upon slaveholders. They ought at once to seek a repeal of those oppressive laws which deny to the slave the protection of law and commit him to the caprice of a master;—which make him a species of property to be transferred at pleasure;—which disregard and break up the relations of husband and wife, parents and children; and which doom him to toil without adequate compensation.

Resolved, 3. That it is the duty of those who are not slaveholders to use all suitable means to form a correct public sentiment upon this subject; to abolish slavery in the District of Columbia;—and to urge the duty and encourage the efforts of the inhabitants of the slaveholding States to remove from themselves the sin and guilt of slavery; and that we proffer to them all the aid in our power.

Resolved, 4. That it is the duty of the church to bear her decided testimony against slavery.

A Committee of five were appointed to prepare, if they thought proper, a petition to the General Assembly of the Presbyterian church, to be circulated for signatures among the members of our congregations.

Attest BENJAMIN FENN, Clerk
Sept. 23, 1836.

LETTER FROM MR. GOULD.

Dear brother Phelps,—On the 21st September I went to attend the thirteenth anniversary of the French Creek Baptist Association. The meeting was held at Cassawaga, Crawford county, Pa. The Association is made up of eighteen churches, which were fully represented. On the first day of the meeting, I gave a discourse 'on the responsibility of the church in our day.'

22d September, I addressed the Association in behalf of the oppressed. At the close of my lecture, in which I made known the sentiments of our society, as fully as I was able in two hours' time, an expression of the feelings of the audience was called for by some one in the audience. The lecture was unanimously approved.

In addition, the Association formally adopted the following Resolutions:

Resolved, That we deem slavery a sin of the most cruel and dangerous character, making war upon the rights of man, and the laws of God.

Resolved, That like all other sins, slavery ought to be immediately abandoned: that like all other sins, it ought to be driven from the church; and that like all other sins, the whole energies of the church should be concentrated for its extermination.

Resolved, That this Association refuse fellowship with slaveholding Baptist Associations, and advise all our churches to adopt rules excluding slaveholders from their communion tables.

Resolved, That we sympathize with the American Anti-Slavery Society, in their noble efforts for the emancipation of our enslaved countrymen, and that we pledge them our prayers to God for their success.

Resolved, That these resolutions, together with the vote of the congregation, be signed by the Moderator and Secretary, and be communicated to the Secretary of the American Anti-Slavery Society.

Gen. Duff Green has obtained from the Legislature of South-Carolina an act of incorporation for a company entitled 'The American Literary Company.' The object is to print books of various kinds, allowing the authors all the net proceeds. It is a part of the plan to defend slavery, and the Washington Telegraph and the Mirror constitute a part of the joint-stock of the company, and those papers are, together with a series of school books, to speak the feelings of the South, on the subject of Slavery.

[From the N. E. Spectator.] OUGHT SLAVEHOLDERS TO BE EXCLUDED FROM THE CHURCH?

MR. EDITOR,—At a quarterly meeting of the Newburyport Anti-Slavery Society, on the 14th inst. the following important resolution was passed:

Resolved, That the practice of buying, selling or enslaving our fellow men, is a heinous sin, and that those who do so ought not to be received into the Christian church.

This is as it should be. Christian abolitionists should bear their testimony against the sin of slave holding, not only in their individual, but also in their associated capacity. We are often asked,—What have the north to do with slavery? Act on the hearts and consciences of the south. How? By giving a clear, full and explicit expression of their views respecting the sin of slavery, and let them declare to the south, that they consider all aiding and abetting this sin, inconsistent with Christian character. Let Christians in the north solemnly and kindly assure the south and all the world, that they cannot hold Christian fellowship with those who are engaged in the unjust and ungodly traffic in the bodies and souls of men. Let all the churches in the free states, publish to the world that slaveholders, those who claim a right of property in man, or treat him as property, and those who justify or excuse such crimes, cannot give credible evidence of being born of God, cannot prove that they love God with all the heart and their neighbor as themselves. Let every church be forever closed against slaveholders, and let every pulpit be forever closed against slaveholding ministers, preaching men-stealers! So long as the churches in this land continue to admit slaveholders to their communion, or to their pulpits, they are chargeable before God and the world, with being partakers with kidnappers and robbers,—they are accessory to the sins of buying, selling and imbruting their fellow men.

Let all the churches of New England and of all the free states, take this stand, would it not operate on the conscience of the south? Nothing could do it more effectually. This would speak louder than any thing else. A man steals my purse, my coat, my dog, my horse, my watch:—He is cast out of the church. But he steals my wife, my daughter, my sister, and robs me of myself:—Should not he too be cast out of the church? The church will not receive a horse thief, a dog thief, a watch thief, or a money thief to her bosom; shall she receive with open arms of love a man thief? A woman thief? A child thief? A kidnapper? Had the church done her duty 50 years ago, on this subject, I do not believe our beloved country would, at this moment, be stained with the tears and blood of slavery. This foulest blot on our national banner would have ere this been washed away. Our beloved Zion, now in tears and mourning, weeping over the sons and daughters of war and wretchedness in her midst, like Rachel over her children, would now have shone forth in her pure and spotless robes. When will Christians cease to countenance the hell-originated and heaven-daring crime of slave-holding? O Lord, how long? How long?

Is it asked,—do you mean to say that no man can be a slave-holder and a Christian? That no slave-holder can give evidence of a new heart? Of regeneration? In answer, I ask,—can he give any credible evidence of being a lover of God who compels his fellow men to labor for him without wages? Can he evince to the world, that he loves God who traffics in the bodies and souls of men? Who makes merchandise of God's image? Can he be a Christian who habitually indulges, or claims a right to indulge, in a practice, which our national legislature has denounced as *robbery and piracy*? A Christian, making merchandise of God's image! A Christian, buying and selling men, women and children at auction! A Christian,—a follower of the divine Redeemer,—kidnapping children and selling them for gain! A Christian, advocating and justifying a system of iniquity, that shuts out of the kingdom of Heaven millions for whom Christ died, and reduces to the condition of brutes, millions of immortal souls!! Churches of Christ,—do you say it? Do you, before God, give out to the world that such have the spirit of Christ, and may be worthy partakers of the emblems of his dying love for sinners?

But I forbear at present. Our churches will hear more on this subject. The time is near when every church, that claims to be a Christian church, will speak and renounce all fellowship with the abominations of slavery. In the mean time, let me say, the Christian abolitionists of Newburyport have acted frankly, nobly, Christ-like, in passing the above resolution and are worthy to be imitated by all who love the Lord Jesus.

Yours, H. C. W.

[From the Edinburgh United Secession Magazine.]
MORE MUST BE DONE.
We must not rest contented with what we have already done to stir up America to the performance of her duty. The moral means of which we are in possession, and by which we may reach her, must be unweariedly pled until the public mind be thoroughly fashioned and moulded by their influence. We must encourage the hearts and strengthen the hands of those self-denying and heroic men who now occupy the position of the 'forlorn hope' in the army of emancipators—and we must expostulate and remonstrate in the spirit of brotherly kindness and charity with those who still oppose themselves. The various means by which this may be done, our limits will not permit us to enumerate and illustrate, and therefore we simply advert to what seems to us obviously the duty of our Church. We are already in friendly Christian correspondence with some of the most influential ecclesiastical societies in America. Such a correspondence, to be profitable to both parties, must be faithful. We are not to suffer sin upon our brethren. And when a sin so heinous in the sight of God, and so revolting to the best feelings of our nature as slavery, is openly sanctioned or secretly connived at by those who bear the name of Christ, and profess to be devoted to his service, and to be actuated by his spirit; and when prejudices against color, the most irrational, the most hateful, the most irreligious, are cherished and avowed by them, we are called upon—by our regard for their best interests, which are injured—

by our love to their souls, which are perilled—by our solicitude for the honor of our common Christianity, which is foully tarnished—by our zeal for Jehovah, whose equitable laws are violated and set at naught—to deal faithfully and firmly with them; to show them in the light of heaven their transgression; to expose unflinchingly its aggravated guilt; as brethren in Christ to beseech them immediately to abandon it; and to concentrate all their holiest energies to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke.' Let our Synod, then, at its meeting this month, take the subject into serious and prayerful consideration. Let it send across the Atlantic a solemn protest in the name of the Lord our God, who brings his people out of bondage, against the longer continuance of this crying iniquity in the church. Let all the weight of that moral influence which it possesses, be thus brought to bear upon pastors and people, if haply we may rouse them to a sense of their duty in this matter. Let it meekly yet boldly tender to them that reproof which, by the blessing of God, will prove as 'an excellent oil upon their heads.' And let it remind them of the grace of Him who 'loved the Church, and gave himself for it, that he might sanctify and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle, but that it should be holy and without blemish.' It is by plainly telling each other what we see to be wrong, as well as encouraging each other in what we see to be right in the respective Christian societies with which we are connected, that a correspondence such as that which subsists between us and some of the sister churches in America, can answer the great end for which it is conducted.

CINCINNATI RIOT.

At a special meeting of the Hartford (Ohio) Anti-Slavery Society convened on the evening of the 21st August, to consider the late attempts to abridge the liberty of speech and freedom of the press—made in Cincinnati ti—in destroying the press of the Philanthropist, by a pro-slavery mob—the following resolutions were adopted as expressive of the sense of the meeting.

Resolved, That we view the late attempts by a pro slavery mob at Cincinnati to crush the freedom of the press, by destroying the office of the Philanthropist, and by threats of personal violence to all those who shall dare to speak for the oppressed of our country, as one of the genuine fruits of Slavery, against which all the friends of their country, of humanity, and of equal rights, should raise their warning voice, and unite their efforts to suppress by every lawful means in their power.

Resolved, That we consider the recent outrage in Cincinnati, as instigated and called forth by the pro-slavery meeting which was held shortly previous to the commission of said outrage, with Judges and Lawyers, Preachers of the Gospel, and members of the Church, at the head of it, and that the individuals chiefly who were operatives in the case, in trampling upon the wholesome laws, and the guaranteed and sacred rights of individuals, were only instruments in the hands of their superiors to do their dirty work for them, and in censuring said outrage, we ought to look to it that we place the blame upon the right shoulders.

Resolved, That we highly approve of the philanthropic principles of James G. Birney, and of the Christian spirit he has manifested in supporting them, and that we will support him with our influence, our property, and our prayers to Almighty God.

THE SLAVES.

Oh! by the countless sufferings these endure from hunger, cold and heat, and nakedness—from stripes and imprisonment;—by the story of the slowly-killing fire—and of the gallows at Vicksburg;—by the violation of females, whose choicest jewelry is in the hands of their masters and their masters' sons and overseers;—by the heart-rendings from ruptured ties of friendship and kindred;—by the dangers which threaten our beloved country;—and by the spirit of slavery which seeks to bind EVER US—let the cause of the slave never be forgotten. One voice should THUNDER from Maine to Georgia, and from the Atlantic to the Mississippi—the voice of a nation of REPUBLICANS AND CHRISTIANS demanding—with all the authority of moral power, DEMANDING the immediate liberation of the BONDMAN.—L. C. Gunn.

A WHIP. A person who keeps a grocery store in this city, busying himself yesterday in emptying a hoghead of West India molasses, found in the cask a hickory stick, nearly as large as a man's wrist, and something like three feet long—tied to one end of this, was a large lash, 4 feet long, made of braided raw horse hide. We swung the machine, and came to the conclusion that half a dozen blows upon the bare back of a human being, would entitle him to a place in the hospital of the 'incurables.' It is not improbable that the 'tasker' had dropped his whip for a time, and the poor wretches purchased themselves a temporary respite from its use, by dropping it into the molasses and heading it up. Perhaps, too, the artifice was discovered, and the offending mortal made to feel the weight of a new

'Scourge that wakes, that pinishes the tear.'

Phila. U. S. Gaz.

Why don't you go to the South?—An abolitionist, on board of one of our steamboats recently fell into conversation with an attorney by the name of Hewitt, from Natchez, who informed him that he knew forty New Englanders in that city who were slaveholders. In the course of the conversation, for it was upon the 'delicate subject,' Mr. H. threw out the retort, 'Well, why don't you go to the South and preach up your doctrines?' Because, said the abolitionist, there are forty New Englanders in Natchez who are slaveholders. Our first business is to set the North right, so that when her sons go South, they will cease to prove recreant to liberty, and become by their example, the patrons and upholders of slavery.—Emancipator.

COMMUNICATIONS.

LETTER FROM THE SOUTH.

We have been permitted, by the gentleman to whom it was addressed, to publish the following extract from a letter of a gentleman in Georgia, to his brother in New England, dated

LEXINGTON, 11th July, 1836.

You say you 'had waited three months, for two reasons. 1st. For me either to write again and correct or explain. 2d. That you did not know where to begin to answer such a letter, &c.' I am sorry I did not retain a copy of my last, and then I could have examined, and have seen wherein I had so far transgressed the rules of politeness, or what I had said, that was so offensive to you, that should have led you to say that you knew not how to answer such a letter. If I have said anything wrong, I can only say, nothing wrong was intended, and that I am sorry I have wounded your feelings.

Now for the subject of your letter. You say that I admit slavery is a sin. If any thing I have said in any of my letters will admit of such a construction, I think it will also bear a different construction, but if it will not, I must ask leave to take such an expression back; for with the Bible before me, for my guide, I cannot fall in with such a doctrine. That all our institutions are absurd, I cannot admit. Look for instance, to the Church. Do you believe that the Lord's Supper is a sin, for a real believer in Jesus Christ to partake of, because Unitarians, who say Christ was only a man, and no more than a mere man, partake of the institution? Now

Slavery is as much a command of God, as the Lord's Supper; and at this assertion you startle. Well, so be it, but let us now go to the Bible. Noah says to Ham or Canaan, 'Cursed be Canaan; a servant of servants shall he be to his brethren.' Gen. ix. 25. The descendants of this Ham (1) are generally, if not universally, allowed to be the Africans. But let us now look to what God himself says. Lev. xxv. 44, 45 and 46. Examine these verses for yourself. 'Both thy bond-men and thy bond-maid which thou shalt have, shall be of the heathen, &c. (2) of them shall ye buy bond-men and bond-maid: Moreover, of the children of the strangers that do sojourn among you, (3) of them shall ye buy, and of their families that are with you, which ye begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession: they shall be your bond-men forever.' Now what have you to say to my assertion? (4) Am I right or wrong?

I will now refer you to Gen. xiv. 14, where Abram armed his 318 servants, born in his own house. We have but few such planters, or servant owners now-a-days. (5) Some time after this, Abimelech took sheep and oxen, and men servants and women servants, and gave them unto Abram, (6) his name had now been changed. He had entertained and conversed with Angels, (7) and who was one of these angels but Christ himself? Why was not this great servant-owner now by the Almighty himself reproved, and directed to liberate them, (8) that they might go out into the surrounding country and settle it, and cultivate the lands for themselves? I can find no better answer than this. God's purposes would not have been accomplished, he therefore directed that they should be circumcised and remain with their owners forever, and be a possession for their children.

I admit we have some cruel slaveholders, but I have known as cruel men in Roxbury and Brookline, had they have dared to act out their cruelty, (9) as I have ever known in Georgia, and I should have been ashamed to treat my negroes, as I have been treated myself in Brookline and Wrentham. I will here venture the assertion, that there are as many apprentice boys and girls killed, all things considered, in Massachusetts, by ill treatment, want of wholesome food, clothing, &c., as there are negroes killed in Georgia by any of the same causes. (10)

Have you no oppressive laws in your State? Could I bring my slaves there, and set them free without giving bond, that they should never become chargeable to the State? (11) But you say, I must give them something to start upon. What did I have given me to start with? (12) I have a cousin who has taken thousands from my pocket.

If you will shew me, in the Bible, that the Slaves which are held in the South, are God's peculiar people, as you know I can, that the Children of Israel were, (13) which were held in bondage by the Egyptians, then I will admit the two cases, in some instances, to be similar, and that Tappan, Garrison, Thompson & Co. are as good as Moses and Aaron; but until you do this I shall not admit the two cases to be at all alike.

You ask me to reflect, and think what God says in his holy word. I hope and do think and reflect upon the word of God, and I will seriously ask you to do the same.

1. But not 'descendants of this' Canaan. When our southern brethren can find the descendants of Canaan, and can prove that a prediction always justifies the instrument of its fulfilment, (see Isa. 10: 5, 6, 12, and Acts 2: 23) then we will acknowledge the force of their arguments drawn from the curse pronounced on Canaan.

2. Is it to make this text applicable, that the slaves are kept in ignorance and moral darkness, and are by law and custom compelled to be, in the language of the southern clergy, 'the heathen of this country,' who 'will compare with the heathen in any part of the world?' Does the law of Moses any where authorise the withholding of knowledge from the servant? Were the Israelites permitted first to make men heathen, and then enslave them because they were heathen? Has the author of this letter any evidence that the servitude of the heathen among the Hebrews, was slavery, or anything like slavery, as that term is now understood?

A text is quoted which permitted the Hebrews to buy servants; but of whom might they buy? Of some man-stealer of their tribes, who, in an excursion among the heathen for the very purpose of seizing men, and reducing them to slavery, had gathered up a captive for the Hebrew market? Let

Ex. 21: 16, answer. 'He that stealeth a man, and selleth him, or if he be found in his hand, shall surely be put to death.' No stolen man could be sold then, as a Hebrew, or held by a Hebrew. None others are sold in this country. Were the heathen sold as fugitives unclaimed, and struck off at auction to pay their jail fees? Deut. 23: 15, 16, 'Thou shalt not deliver up to his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him.' It is very true that the heathen might sell themselves into servitude, (not slavery), but it cannot be proved that any man even of them could ever be sold by any but himself, unless he had forfeited his liberty by crime, or (which in fact amounts to about the same) were taken captive in a war unjust on his part, and divinely authorised on the part of the Hebrews. In neither of these predicaments are the slaves of Amer-

ica. Nor are they all heathen. Here and there may be found a pious member of the Christian church in bondage. By what right is he enslaved, even if it be right to enslave the heathen? Do the slaveholders of Georgia immediately emancipate all Christian slaves? or do they still continue to hold them in bondage, and point for justification to Lev. 25: 44?

Was there any such thing as perpetual servitude under the Mosaic law? A Hebrew could be held as a servant, only six years. 'If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free.' Ex. 21: 2. 'A servant, Hebrew or heathen, could be retained more than forty-nine years. 'Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof.' Lev. 25: 10.

3. If this be good authority for enslaving any body, it certainly is not for enslaving the colored natives of America, who are no more 'strangers' than any other natives of the land. We see no room for the application of this text, unless the genuine natives fall to work, buying up as slaves, the children of the Irish, English, Scottish, German, Swiss and other emigrants—'strangers that do sojourn among' us. It furnishes unquestionably a much stronger warrant for such purchases, than for buying the children of native colored Americans.

4. What? why, that it is no more like what the Bible teaches, than the complexion of a German or an Irishman is like that of a full-blooded Georgia negro. Right or wrong? Answer for yourself. If you are right, then as a necessary, unavoidable inference, it is right to enslave the aborigines of this country, 'the heathen round about' us—then it is right to reduce to bondage the children of all white as well as black 'strangers that do sojourn among' us, and to transmit them as an 'inheritance' and for a 'possession,' to our children, to be 'bondmen forever.' Are you ready to adopt these conclusions? And after all, the slavery of the south is not justified, which makes Christians as well as heathens its victims, and fastens the chain on native citizens as well as strangers.

5. True enough! Few such, indeed! So few that we doubt if there be any. If there were more such servant-holders, there would be fewer slaveholders. For proof that Abraham was no slaveholder, we confidently refer to this same Gen. 14: 14, 'where Abram armed three hundred and eighteen of his servants.' Dare a Georgian planter arm his slaves? Could Abraham, a lone man, a wanderer in the earth, an independent prince of a roving clan, like the Arab tribes of modern times, with no civil power above him, lending its energy to keep down the bondman's aspirations after liberty, with no confederated States around him, to restore the fugitive to his pursuing claimant, have retained in servitude three hundred armed men, whether they would or no? If held by no tenure but their own free consent, they were not slaves. Who believes they could have been held by any other, under the circumstances recorded by the sacred historian?

6. Is there any evidence that the transfer was made against the will of the servants? That, either before or after the transfer, their condition was that of slaves—of 'goods and chattels'? Abimelech 'gave' Abraham servants. Laban 'gave' Jacob wives. Now where is the proof that the servants of the one were any more property than the wives of the other? or that the gift was any more against the will of the servants than of the wives? Even admitting that the Gentile king held and treated these servants as slaves, does it follow that Abraham did so? These are matters which we have no right to take for granted. The burden of proof rests on the affirmative.

7. Yes! And who was it, that to provide entertainment for these guests, 'ran into the herd and fetched a calf, tender and good?' one of Abraham's purchased or presented 'slaves'? No, but the patriarch himself. Whom did he bid to 'make ready quickly three measures of fine meal, knead it, and make cakes?' The black cook? No, but Sarah, the mistress of the household. Verily, there are few such servant-holders now-a-days among southern masters. It is only where free labor prevails, that employers deem it no disgrace to share the labors of their servants.

8. For the very good reason that he was not a servant-owner or slaveholder. There is no evidence that his servants, had such been their wish, could not 'go out into the surrounding country, and settle and cultivate the lands for themselves,' or that to enable them to do so, they needed any liberation. We should like to know where may be found God's direction that Abraham's servants 'should be circumcised and remain with their owners forever, and be a possession,' &c. Our Bible does not contain it. The quotation from Leviticus, about heathen bondmen, and the children of strangers, cannot refer to Abraham's servants, for it was given long after his day; and if that were not the case, still it does not enjoin circumcision. On the contrary, it relates to the heathen, who were not, and, while remaining heathen, could not lawfully be circumcised. As soon as they became proselytes, and received circumcision, they would of course cease to be heathen, and consequently any warrant drawn from this text, to enslave them, must expire.

9. 'Had they dared?' Ay! there's the rub. There is some difference, we trust, between a state of things in which men dare not 'act out their cruelty,' and one in which cruelty is legalised, licensed, and virtually protected by the supreme power of the State. No one supposes that southern men are naturally worse than those of Roxbury or Brookline, but herein is the wickedness of the slave system, that it legally authorises, or at least permits the acting out of evil passions on which, where slavery does not exist, the law imposes a restraint that generally men dare not break through.

10. A very venturesome assertion, the truth of which we venture to deny. But even if true, it argues nothing for slavery. If men practice wickedness in one place, that is no reason for legalizing wickedness in another. If men will sin against law, that is no reason why the law should be so framed, that sin will be no transgression of the law.

11. Perhaps not—but if not, it is because the instant you brought a slave within the State boundaries, he would become free before you could possibly set him free. The first foot-print which, with the master's consent, he makes on the soil of Massachusetts, is the foot-print of a freeman. If then you could not set your slaves free here, it would not be for want of bonds to save the State from charge, but because the law would anticipate you, and leave you no slaves to set free.

12. Free limbs and a free mind to impel and direct their action. Freedom from the grinding weight of oppressive laws and a cruel blighting prejudice. Protection by the same law which exacts obedience.

A right to your earnings, secured to your person and property. The road to honor, to wealth, to knowledge, to all that men seek as the means of happiness, as open to you as to the proudest in the land. These at least, if nothing else, you had, and white men all over the land have 'to begin with.' If the black man be, as the apologists for slavery say he is, inferior to the white, ought he not to have at least as much? But who will hazard the assertion that he has?—that even the free black has? To expect him to succeed with less facilities and means of success than the white man, is to say that the white man is his inferior in energy, perseverance and mental capacity.

13. Very good! 'God's peculiar people'! 'I thank thee, Jew, for teaching me that word.' And 'when you will show that the slaveholders of the south are God's peculiar people, as the children of Israel were, then we will admit the cases to be in some instances similar,' and will seriously inquire whether the commission to Israel to obtain servants of the heathen and of the children of strangers, may not be sufficient authority for modern slaveholders to reduce to bondage the heathen, (made such for the purpose,) round about them, and buy as slaves the children of foreign emigrants to this 'land of liberty' and 'asylum of the oppressed.' And 'when you will show' that 'the slaves which are held in the south' have been, by an express, revealed decree of God, doomed for their heinous sins, to swift destruction, to extermination or reduction to servitude; and that their masters have in an equally explicit and express manner been designated as the executors of divine justice upon their guilty heads, we will then listen with all due complacency, to scripture quotations in favor of slavery. 'Until you do this,' we are under no obligation to 'admit that the two cases are at all alike.'

But if, on the ground that Israel was 'God's peculiar people,' you can escape the inference from the history of that people in Egypt, that oppression is sinful, and those who seek to relieve the oppressed are doing right, still that consideration will not help you to a pro-slavery interpretation of these and many similar passages which might be cited. Ex. 22: 21. 'Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt.' 23: 9. 'Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers, &c. Lev. 19: 34. 'The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers, &c. Deut. 10: 19. 'Love ye therefore the stranger: for ye were, &c. Deut. 24: 14, 15. 'Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land, &c. &c. lest he cry against thee unto the Lord, and it be sin unto thee.' 17. 'Thou shalt not pervert the judgment of the stranger.' Read also from the 19th verse to the end of the chapter. Deut. 27: 19. 'Cursed be he that perverteth the judgment of the stranger, &c. &c. and all the people shall say, Amen.' Ezek. 22: 29, 31. 'The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. Therefore have I poured out my indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God.'

Is not the oppression of the stranger then sinful? Or is it only 'God's peculiar people,' that may not be wronged and outraged with innocence or impunity? It is worthy of remark that in every passage here cited, forbidding the oppression of strangers—to say nothing of numerous others which might have been introduced—the reason assigned is, 'ye were strangers.' The Israelites were not pointed to the exalted rank among the nations, as 'God's peculiar people,' and told that because they held such a rank it was wronged for Egypt to hold them in bondage, while it would be a small or no offence for them to oppress those not so highly favored; but were always referred to the circumstance in which their case while in Egypt resembled that of the gentle sojourners among themselves, '—Ye were strangers in the land of Egypt.' How eloquent! how forcible the appeal! 'Ye know the heart of a stranger.' And might not that appeal be applicably made, and with equal eloquence and force, to the proud slaveholding republicans of this country?—'Ye know the heart of the oppressed, seeing ye were oppressed while under the British yoke.' Strange that their own consciences make not the appeal with resistless power! Strange that these men will seek in a Bible which condemns oppression, and teaches love to all, and peculiar love and tenderness to the weak and the helpless, the stranger, the widow and the fatherless, for a defence of the most oppressive, unrighteous and abominable system that ever disgraced humanity! A system under which men claim the right to deal more harshly with their own native fellow-citizens, nay, even with their christian brethren, than 'God's peculiar people' were permitted to deal with heathen nations condemned to suffer the penalty of enormous sins.

KIDNAPPING IN BOSTON.

On Saturday, 15th inst., Asa D. Gove, of New Orleans, was brought before the Police Court, Merrill J. presiding, on the charge of having secretly confined a colored girl, named Emma, with intent to send her out of the State against her will. The punishment for this offence is imprisonment in the State Prison not more than ten years, or fine not exceeding \$1000, and imprisonment in the common jail not more than two years.

A. H. Fiske and Elias Hasket Derby, Esqs. appeared as counsel for Mr. Gove.

S. E. Sewall, for the prosecution, stated that the facts he expected to prove were as follows.—Mr. Gove, several months ago, brought with him from New Orleans a young female slave, named Emma. He sent her to New Hampshire for some time, but within a few days had brought her to Boston, to send her to New Orleans in the ship Margaret Forbes, and had left her at the house of his brother, Jeremiah D. Gove in Atkinson-st. According to the decision in the Supreme Court in the case of Med. Emma, by being brought into this State, became free, and to carry her out of the State against her will to make her a slave, was as great an offence against our law, as to kidnap any white person for the same purpose.—The circumstances of the case becoming known, a writ of habeas corpus had been yesterday applied for to take her from the house of Mr. Jeremiah D. Gove. The sheriff went there yesterday evening with Messrs. D. H. Ela and John E. Fuller. On going to the house, Mrs. Gove admitted that the child was there, but sent for the defendant to ask his advice and assistance. When the defendant came, he went out of the room where the sheriff and his assistants were, Mrs. Gove accompanying him. They shut the door leading into the entry after them. During

this time, there is no doubt they concealed the girl, and the sheriff did not succeed in finding her.

Mr. J. E. Fuller testified that he went to Mr. J. D. Gove's with the sheriff last evening. The sheriff informed her, that he came to take away Emma on the habeas corpus. Mrs. Gove seemed agitated, and asked for leave to send for her brother-in-law, the deft. She accordingly sent for him. He soon came. When he came, he seemed to be very indignant. The sheriff stated his business to Gove. Gove did not say whether Emma was there or not, or deny that she was his slave. He soon went out of the room, and was gone from five to ten minutes. He shut the door when he went out. While he was out, I heard a noise in the entry, like persons passing in and out in a hurry. Gove then came in, and said we were at liberty to depart. The sheriff told Gove that he would make himself liable to a penalty of \$400 for obstructing the execution of habeas corpus, and told him it was his duty to search the house. Gove said he should forbid a search. He opposed the search for a long time, but, finally, I and I would stay in the room where we were.—The sheriff came back in a few minutes, and said he could not find her. Mr. Gove was silent, sullen, and important in his movements.

Sheriff Sumner stated that Messrs. Fuller and Ela came to him with the habeas corpus for Emma, and that he went to J. D. Gove's house with them. Mrs. Gove came to the door. I asked for her husband. She said he was away. I asked for Emma. She asked for permission, before giving up the girl, to consult with her brother-in-law. The deft. soon came in, staring, and seemed insolent. I made known my business to him, and offered to read the writ to him, but he declined hearing it. I stated that I had a writ of habeas corpus to take Emma, a slave, before Judge Wilde. I told him I would secure \$400 to him, if the girl was proved a slave and he entitled to her, if she was not restored to him. He seemed to be cavalier. He and Mrs. Gove went out of the room, and consulted together. While they were out, there was a considerable noise of movements about the house. From the noise, I concluded that Emma was spirited away. Messrs. Fuller and Ela wished to have the house searched. I thought it of no use. Mr. Gove objected to my search, but finally offered to go over the house with me. I did search wherever Gove chose to show me.

On cross examination, stated that Gove's manner was insolent, that he came into the house with his hat on, out of breath, and staring, said that no assistance and no light should be furnished Ela and Fuller to go over the house. John Gove, a boy of ten years old. I am a son of Jeremiah D. Gove. I have seen a colored girl named Emma, at my father's house. She came there on Wednesday. I saw her at the house the day before yesterday, but not yesterday. I do not know where she was last night. She kept in the kitchen.

David H. Ela's testimony confirmed that of the sheriff and Mr. Fuller. His evidence, therefore, will not be repeated in full, but only a few points omitted by me. Mrs. Gove, he said, told John to go and tell his uncle, that the sheriff had come to see about Emma. Mrs. Gove, in going out after Mr. Gove got to the house, said to him in a low tone, 'You can do as you please; I have exposed nothing.' He made no reply.

John Gove, being re-examined, said, my mother told me to go after uncle Asa, to see about Emma. I went for my uncle, and told him three gentlemen had come after Emma with a horse and carriage to carry her off. He went with me, running part of the way. My uncle, since I came into the Court House, has told me not to say where my brother was.

A motion was now made, on behalf of the prosecution, to have the case continued, in order to bring in Mrs. Gove as a witness, as the officer had not succeeded in finding her.

This motion was argued by Sewall for the prosecution, and Derby for the prisoner, at some length. The Judge postponed the further hearing, till Monday at ten o'clock. One of the grounds for opposing the motion was, that Mr. Gove was very anxious to leave for New Orleans; another, that the evidence did not throw any suspicion on him; a third, that sufficient diligence had not been used to procure the attendance of the witnesses.

On Monday, the examination was continued. Enoch Gove, a son of Jeremiah D. Gove. His testimony added nothing to the testimony already in the case. He stated that Emma had been at his father's, and took care of his uncle's children, and that she sometimes went out of the house into the Court, and even into the street.

Mrs. Gove, wife of J. D. Gove, declined testifying to any thing which would criminate herself, and on that ground was excused by the court from answering a number of questions which were put to her. Mr. Asa D. Gove had a colored girl, a steward in his family, named Amy. He resides in New Orleans. His children were at my house on Friday, came in the morning, and left in the afternoon. I do not know where Amy is now.

Mrs. Mercy Clark is a sister of Mrs. Gove. I saw a colored girl at Mrs. Gove's, named Amy. I do not know who sent her there. She left the house, I believe, on Friday. I saw her before dark on Friday.

Cross-examined. Amy played out of doors with the children. She was never confined, and appeared happy.

Mrs. Taylor. I saw Amy in the yard on Friday with the children.

Cross-examined. She was playing with the other children when I saw her. She appeared as lively as any one could. She was not confined or restrained.

Mrs. Sanborn was next examined, but her evidence was of no importance.

The counsel for Mr. Gove declined arguing the case, alleging that it was too clear for argument. Sewall contended, that the evidence was abundantly sufficient to justify binding Mr. Gove over for trial. The facts showed that Emma was Mr. Gove's slave; that she was concealed by him on Friday evening; and for the illegal purpose of carrying her back to New Orleans. This was all that was necessary to make out the case.

She was Mr. Gove's slave. Mrs. Gove had proved, that she was a servant in his family; and his not denying that she was his slave, when the sheriff stated the object of his visit, was the strongest evidence possible that he claimed her as such. If she was not his slave, would he not at once have disavowed any claim to her, and have surrendered her on the habeas corpus? She was concealed by him on Friday evening. Can any one doubt it? She was his slave. She was at J. D. Gove's house on Friday afternoon, as proved by Mrs. Clark, only two hours before the sheriff's visit. It has not been shown that she was removed from there before the sheriff came. The presumption is strong, that she still continued there. Mrs. Gove whispers to him, 'I have exposed nothing.' They go out together. The door is shut. Noises are heard in the entry. Can any one avoid drawing the conclusion, that Sheriff Sumner did, that she was then spirited away? If the girl is not concealed by him, why is she not produced? Why is she not in court? He can produce her, and if the facts are not as supposed, he can disprove it. He concealed her for the purpose of sending her to New Orleans. He was just on the point of going to New Orleans with his family; and if he claimed her as a slave,

would wish her to accompany him. If this conclusion be not right, why is the girl not produced? Her non-production is the strongest evidence against him. Why was the writ of habeas corpus contemned, and the authority of the law set at defiance by Mr. Gove in concealing this child, if he had no illegal purpose?

Judge Merrill admitted the force of the arguments of the counsel for the prosecution; and declared, that since the decision in Med's case, a slave by being brought here by her owner, became free, and could not be carried away against her will, without a violation of our laws. He said it was not unnatural to suppose, there had been a violation of the law, but there was no sufficient evidence of it. It made no difference whether the girl was free or a slave; Mr. Gove had no right to carry her out of the State against her will. He had not time to go through with an examination of the evidence. No offence was committed, unless she was confined against her will. The statute provides that her consent shall not be a defence, unless it is made satisfactorily to appear that the consent was not obtained by fraud, nor extorted by duress, or by threats. Now, in this case, it having been proved by the deft. that Amy was not confined at J. D. Gove's, and that she appeared cheerful and contented with her situation, this threw the burden of proof back on the prosecution, to make out a want of consent. As no evidence for this purpose had been produced, the defendant must be discharged. He was accordingly discharged.

MR. VAN BUREN.

FRIEND GARRISON—I saw in the Liberator of the 15th, the following sentence:—'All true, uncompromising abolitionists, who go to the polls in this state, will consistently vote in opposition to Martin Van Buren and Edward Everett.' As to Mr. Everett, abolitionists can 'consistently vote in opposition' to him, because there is a better candidate before the people. But as to Mr. Van Buren, I wish you, or 'Truth Teller,' or 'An Abolitionist,' would inform me, through the Liberator, how I can 'consistently vote in opposition' to him. There are not but four candidates before the people for the office of President. They are Van Buren, White, Harrison, and Webster.

Now, can I, as an abolitionist, consistently vote for White, who declares that Congress has no power to abolish Slavery in the District of Columbia, and is a slave-holder himself? No! Can I consistently vote for Harrison, who declares himself in favor of slavery, and is not satisfied with enslaving the blacks only, but wants to sell white people into slavery too? No! Do you not know, does not 'Truth Teller' know, does not 'An Abolitionist' know, does not every man of common sense know, that every vote that is given for Webster, is given indirectly for either White or Harrison? Mr. Webster, in my opinion, is the best man of the four; but there is no more possibility of his being elected, than there is of my being elected. And why should I cast my vote for him, and thus favor White or Harrison?

We have to choose between Van Buren, White and Harrison. Cannot worse charges be brought against White and Harrison, and be sustained, than 'Truth Teller' has brought against Van Buren? I believe there can. And now what is to be gained by opposing the election of Van Buren? I want information on this point.

I believe that 'Truth Teller' has told the truth, and a great deal more than the truth, about Mr. Van Buren; and now let him tell the truth, the whole truth, and nothing but the truth, about White and Harrison, and it would take no prophet to tell how the body of abolitionists would vote.

I think 'Truth Teller' ought to have the signature of truth stretchers. He has quoted,

'A horse with his nose in a bag, who is probably thinking of oats.'

And I think he had his nose in a bag when he wrote the communication referred to, or he would have kept nearer the truth.

But I will stop here. If I cannot consistently vote for Mr. Van Buren, who can I consistently vote for? This is the question I wish to have answered.

TRUTH SEEKER.

Boston, Oct. 18th, 1836.

DEAR SIR—You say that no consistent Abolitionist can vote for Mr. Van Buren. Have the goodness to say, in your next, who we must vote for. I want to have the 10,000 votes cast where they will tell.

Yours, &c. Z.

NATIONAL GUILT.

MR. EDITOR—For the slave's sake, I hope you will not hold your peace, and for America's sake, I trust you will not rest, until righteousness, justice and liberty go forth as brightness, and the universal emancipation of the slaves takes place throughout the length and breadth of our land.

Continue, dear sir, to 'open your mouth and judge righteously,' and plead the cause of the poor and needy.' The bounds of free inquiry are enlarging—the voice, in which slavery is condemned, is laid open to examination. Truth is mighty, and must prevail.

Oh! how sad the tale to tell, of domestic slavery in these United States; yet no less sad than true. Our nation boasts of freedom, and at the same time is a land of servitude and bondage. LIBERTY—this word, the sound of which would once have thrilled every American bosom; but now at the present time, perhaps from the constant and too universal enjoyment of blessings, we have become deaf to her voice, and blind to her charms. 'We are weighed in the balance, and found wanting.'

The guilt of slavery is not local or partial. It is strictly national;—it is identified with our government;—it exists, in its full extent, in the capital of our country, under the immediate laws of Congress,—and is fully and unequivocally acknowledged as one of the established legal institutions of this nation. The sound of liberty in these United States is only a self-deception. It tends to sear the consciences of men. It is an attempt to cover up our national sin, and it contains that declaration of Holy Writ, 'that whoever covereth his sins, shall not prosper; but he that confesseth, and forsaketh his sins, shall find mercy.' Let us do likewise. Let us frankly and honestly confess, that we live not in a land of liberty, where all enjoy equal rights and privileges, and are protected by human law; but in a land where the right of freedom depends upon the complexion of the skin,—where a great part of the whole population are held in a state of vassalage more revolting and dreadful, than can be found in christendom besides.

Let us confess, as a nation, we are disgraced. Let us no longer subject ourselves to be justly ridiculed by all intelligent foreigners, as a people who, while we proclaim abroad the great truth, that ALL MEN are born free and equal, and endowed by the Creator with certain inalienable rights, among which are life, LIBERTY, and the pursuit of happiness; hold almost three millions of our fellow men in a state of abject servitude; deprived of all personal rights, without any adequate protection of life,—without the least vestige of liberty,—and as a body without any possible means of pursuing happiness here, or being prepared for bliss in the world to come.

Be encouraged to go forward in the great work to which you have devoted yourself, fearless of opposition; for the day is not far distant, when slavery in the District of Columbia will be abolished. As soon as America believes, that to hold slaves is a sin, then she will feel it her duty to emancipate them.

Newburyport, October 18th, 1836.

BOSTON.

SATURDAY, OCTOBER 29, 1836.

NOBLY DONE FOR BRISTOL!

The lawless reign of mobocracy is about terminated in New-England. Here and there, there may yet be petty attempts, occasionally, to create disturbances at anti-slavery meetings; but even these will soon utterly cease. The following letter, from the Rev. H. C. Wright, justifies the exclamation—*Nobly done for Bristol!*

BRISTOL, R. I. Oct. 25, 1836.

FRIEND GARRISON—

On the 18th inst. I came to this town as an Agent of the American Anti-Slavery Society, to see whether I could get an opportunity to plead, in this place, the cause of our suffering and oppressed countrymen, and whether I could advocate, in this portion of the land of Roger Williams, the cause of human rights and human freedom. You know the relation this town once sustained to slavery and the slave trade. Bristol does indeed owe a mighty debt to the children of Africa. There are slaveholders now living in this town; and several kidnappers, slave drivers, and cowkin heroes, from Cuba and the South, are now trying here for a season.

I immediately introduced myself and object to some friends of liberty and of the oppressed. Some noble-hearted young men immediately procured a Hall, and I went immediately to lecturing. On the evenings of the 20th and 21st inst. I lectured. But few present and little interest—not generally known. Felt cast down, but not in despair. Committed the cause and myself to God, and felt strong in the Lord and in the power of his might. Preached there on the Sabbath for Rev. Mr. Shepard. Though I preached on Peace in the afternoon and evening, the Minister said, 'If you preach such sermons, you will soon make us all Abolitionists.' 'How so?' I have not mentioned abolition, that I can recollect. 'True—but you have kept us overlastingly thinking about it.' This was not said in displeasure by way of finding fault. In the evening I gave notice, to a full house, that there would be a lecture on Slavery in the Hall, Monday evening—to answer some of the popular objections against Immediate Abolition.

The next morning, the following infamous, cut-throat placard, was found posted up in different parts of the town—especially near all the haunts and dens of drunkards and drunkard-makers. It is a singular specimen of lying, and smells and tastes very much like *Molasses and Water*, fresh from the far-famed city of 'gentlemen of property and standing,' or like whips, cowskins, shackles and chains, from the land of slave drivers and kidnappers. Indeed, it savors so strongly of bloody whips and fetters, and of gentlemen of property and standing, headed by a Mayor, that it is evidently not the production of Bristol, for they have no such gentlemen here now of native growth—no Mayor—no property and standing—as they have shown most clearly in their doings last night.

ABOLITIONISTS!!

A hired Agent of these fanatics has given public notice, that he will attempt this evening, to array the North against the South—to violate the principles of the Constitution—and to preach a doctrine which will revolutionize and disunionize the country—and lead to all the bloody horrors of a civil war.

Citizens of Bristol—Lovers of your Country—

Will you permit this?

Bristol, Monday, Oct. 24.

Thus it was worded; thus pointed; thus emphasized.

It was a most inflammatory production, and kindled a fire that flamed out and spread all over the town.

It made the hearts of all the grog-drinkers

boil over with red-hot rum and toddy, and a red-hot

patriotism and love of liberty. It deepened the burning

blush of their faces—the scarlet hue of their

noses, and made their rum-blossoms flame out more

distinctly than ever. The slave drivers tried every

means to increase the flame by administering fuel

and blowing the bellows. One, in particular, a short,

fat man—with a broad-brimmed hat, a huge, square,

beacon-light face—cheeks hanging down like the

dewlap of an ox, black malignant eyes, a brandy-

bottle nose and a huge cane—the very picture of a

thorough-paced slave driver, of a real cowskin hero—

was very busy, exhorting all the rum-drinkers and

sellers to stand up for their liberties—assuring them

that every man in Bristol would starve, and freeze,

and die, were it not for slaves—that they could have

no liberty without slavery—that slaveholders had as

good a right to their slaves as they had to their houses

—and that the slaves were every way as well fed, stabled

and carried down as their horses were. This hero of the whip,

the handbill, the *Molasses and Water* gentleman of property and standing (who could

pen it) made dolorous complaints against the fanatics

—that they were destroying the Constitution—array-

ing the North against the South—revolutionizing the

country, and taking away the liberties of the people—the

liberty to get drunk, steal, kidnap and dog women and children.

But this handbill kindled a purer and holier flame

in the good people of Bristol. The question—Shall

Bristol be ruled, in this day of light, by drunkards

and kidnappers? By slaveholders? By gentlemen

of the flesh and cowskin? No—was the firm answer.

Bristol shall be free, and if any gentleman wishes to

discuss the subject of slavery or any other subject, he

shall do it undisturbed. Let him be heard and then

if any body wishes to answer, and speak in favor of

slavery, he, too, shall be unmolested. If slavery cannot

stand discussion, let it fall. So the firm and leading

men of the town, came forward to keep the peace—not by violence—but by the influence of

their example and presence and character. They

said, if we do not believe his doctrine, we believe he

has a right to discuss it, and he shall not be disturbed

in Bristol. So I was politely conducted to the Hall

—politely and attentively heard for two hours, then

politely conducted home again. An imposing front of

intelligence and firmness was presented in the Hall

by gentlemen and ladies—a front which said to all—

'there must be no disturbance here to night.' After

I had got through my lecture, I gave opportunity for

any to reply or ask questions.

Now I think the people of Bristol have settled the

question of free discussion in that place. Abolition

may be discussed like other subjects. To the honor of

Bristol, it is pretty well ascertained that the handbill

did not originate with any of her native sons. The

gentlemen of Bristol deserve much credit for their

promptness and decision in this matter. They do not

wish to have Abolition thrust upon them, nor from

them by brickbats and stones. But they were willing

to be reasoned with on the subject. May Heaven

bless them, and enable them nobly to come forward

and help to procure for all our countrymen and brethren,

the same unshackled and ungagged freedom

which they have so fully, so unanimously, and so

permanently secured to themselves.

Yours—ever remembering those in bonds as

bound with them,

H. C. W.

POLITICAL.

We have lately inserted in our columns, several communications, giving reasons why abolitionists cannot consistently vote for the election either of Martin Van Buren or Edward Everett; and we have concurred in this opinion, because these individuals have been signally and gratuitously wicked in their opposition to the freedom of speech and of the press on the subject of slavery; and because, as northern men, they have less excuse for their evil conduct than those who have been educated in a slaveholding community. In our paper, to-day, will be found a political essay, in reply to one of our correspondents. 'TRUTH SEEKER' professes to be an abolitionist, and perhaps he is; but he writes more like a politician than an abolitionist. He makes the inquiry, and so does our correspondent 'Z.'—'If abolitionists cannot consistently vote for Van Buren, whom can they consistently vote for?' To this we reply, it is not necessary that they should cast their votes in favor of any of the Presidential candidates, nor do we see how they can properly do so. With regard to Mr. Webster, it is quite certain that should the electoral ticket prevail in his favor in this State, the vote of Massachusetts will be given to Judge White or Gen. Harrison—the former a man-stealer, the latter rotten on the subject of abolition—from all such, let us 'turn away.'

A SCENE IN CONGRESS, IN 1826.

Ten years ago, a New England Representative made his first essay in the Halls of Congress. And what think you, citizens of Massachusetts, was the first subject of his eulogy? Was it Liberty?

Most surely a son of the Pilgrims—one who, within a stone's throw of Bunker Hill, had seen, for years, the morning and the evening sunshine resting upon its green summits—a representative of 'the old Bay State,' before whose free and glorious charter Slavery was cast down, like Dagon before the Ark of Israel—must have offered his earliest gift upon the altar of Human Freedom.

HE LAID IT ON THE ALTAR OF SLAVERY!

'Sir,' said he addressing the speaker, 'I am no soldier. My habits and education are very un-military, but there is no cause in which I would sooner buckle a knapsack on my back, and put a musket on my shoulder, than that of putting down a servile insurrection, at the south.' 'The great relation of servitude, in some form or other, with greater or less departure from the theoretic equality of men, IS INSEPARABLE FROM OUR NATURE!' 'Domestic slavery is not, in my judgment, to be set down as an immoral or un-Christian relation.' 'The slaves of this country are better clothed and fed than the peasantry of some of the most prosperous states of Europe.'

He was followed by the Hon. Mr. Mitchell, of Tennessee—*the representative of a slave holding state.*

'Sir, I do not go the length of the gentleman from Massachusetts, and hold that the existence of slavery, in this country, is almost a blessing. On the contrary, I am firmly settled in the opinion that it is a GREAT CURSE—one of the greatest evils that could have been interwoven into our system. I, Mr. Chairman, am one of those whom these poor wretches call master: I do not task them; I feed and clothe them well; but yet, alas, sir, they are slaves, and slavery is a curse in any shape. It is no doubt true that there are persons in Europe far more degraded than our slaves, worse fed, worse clothed, &c.—but, sir, this is far from proving that negroes ought to be slaves.'

John Randolph, a Virginian and a slave-holder, fastened his keen eye upon the recreant New Englander, and exclaimed in tones of bitter scorn and contempt:

'Sir, I neither envy the head nor the heart of that man from the North, who rises here to defend slavery upon principle.'

The guilty apologist for slavery, rebuked thus by the very men whose favors he had courted, endured all this in silence, without a word in explanation or defence.

Stung to the quick by the ignominy and disgrace thus brought upon the representatives of the North, by one of their members, Churchill C. Cambreleng, of New York, now arose:

'The gentleman from Massachusetts,' he said, 'has gone too far. He has expressed opinions which ought not to escape without animadversion. I heard them with equal surprise and regret. I was astonished to hear him declare that slavery—domestic slavery, say what men will, is a condition of life as well as any other, to be justified by morality, religion, and international law; and when, at the close of his opinions, he solemnly declared that this was his 'confession of faith,' I lamented, sincerely lamented, that

Star-eyed science should have wandered there

To bring us back the message of despair.'

'If, sir, amidst the wild visions of German philosophy I had ever reached conclusions like this; if in the Aulm of Göttingen I had ever persuaded myself to adopt a political maxim so hostile to liberal institutions and the rights of all mankind, I would have locked it up forever in the darkest chambers of my mind. Or, if my zeal had been too ardent for my discretion, this place, at least, should never have been the theatre of my eloquence. No, sir; if such had been my doctrine, I would have turned my back forever on my native land. Following the course of the dark rolling Danube, and cutting my way across the Euxine, I would have visited a well known market of Constantinople, and there preached my doctrines amidst the rattling chains of the wretched captives. Nay, sir, I would have gone from thence, and laid my forehead upon the footstool of the Sultan, and besought him to set his foot upon my neck, as the recreant citizen of a recreant republic!'

The scorching words of Cambreleng fell like a rain of fire upon the northern advocate of slavery; but he covered under the rebuke and remained silent.

Who was that degenerate son of the Pilgrims? Who was it that thus heaped infamy upon his birth-place? Who was it that thus bowed himself to the 'strange gods' of the South—the Baal and the Moloch of slavery?

EDWARD EVERETT, of Massachusetts—our present Governor—who, true to his principles, has announced in his inaugural Message, that, the discussion of slavery is an offence indictable at common law!

He is a candidate for re-election.

Let that friend of human liberty vote for him who can. I envy him neither his consistency nor his peace of conscience. Christians, republicans, citizens of Massachusetts, by your love of Truth, and Freedom, and Honor, fail not to record your votes against the man who has sacrificed all these to Falsehood, and Slavery, and Infamy.

J. G. W.

COLORED TEMPERANCE CONVENTION.

It has been our happiness, this week, to attend a Convention of Colored Delegates, assembled from various parts of New-England, in this city, for the purpose of organizing a New-England Temperance Society among the people of color. This object has been happily accomplished. The Society takes the highest ground—total abstinence from all intoxicating drinks. It is for our colored brethren, every where, to imitate this example. Among the delegates was Mr. JOHN B. VASHON of Pittsburgh, Pa. a colored gentleman of great respectability wherever known, of whose enterprise and moral worth we have had occasion to speak in our columns. Such a man in Liberia would be regarded as a prodigy. The Convention was liberally supplied with some of the most interesting and valuable temperance publications, by JOHN TAPPAN, Esq. LUCIUS MANLIS SARGENT, Esq. and DEAN MOSES GRANT. These will be judiciously scattered, and we doubt not will bring forth precious fruit. On Wednesday evening, the Convention was ably and eloquently addressed, at its request, by Rev. CHARLES FITCH and AMASA WALKER, Esq. We shall give the proceedings hereafter. The following address of the Society to their brethren in New-England, it is hoped, will be attentively read and widely circulated.

ADDRESS

TO THE PEOPLE OF COLOR IN NEW ENGLAND.

Dear Brethren—A Convention, composed of colored delegates from various portions of New England, assembled at Providence in May last, to consider the expediency of forming a New England Temperance Society among the people of color. After an interesting session, it adjourned to meet in Boston on the 26th of October, in order to carry this object more completely into effect.

Agreeably to said adjournment, we have met together in this city, and organized an association, to be called the 'New England Temperance Society of Colored Persons.' Its objects and rules you will find set forth in its Constitution. Although the number of delegates, on this occasion, is not so large as it was our hope to witness, yet we are encouraged to go forward in the work of banishing an evil more terrible than the pestilence, and which has filled this land with lamentation and woe—robbed the poor in their poverty, and made bankrupt the rich in their opulence—supplied the poor-house with paupers, the prison with criminals, and the gibbet with murderers—invaded almost every household, tainted almost every individual, overcome and dishonored all professions and classes of men, crowded the grave untimely with the slain, given new malignity to prejudice and hatred, served to destroy the brotherhood of man, kindled as with the fire of hell all that is combustible and destructive in the human heart, and thrown its deadly poison even into the gospel word of life. Truly, 'wine is a mocker—strong drink is raging; and whosoever is deceived thereby is not wise.' 'Who hath wo? who hath sorrow? who hath contentions? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.' Weighty is the injunction of the wisest of men: 'Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.'

We deem no apology necessary in addressing you at this time, in relation to a subject so interesting and important, and to a duty which we all owe it to ourselves, to the cause of humanity and of God, honestly, faithfully and immediately to perform.

To those of you, dear brethren, who have felt, hitherto, little or no interest in the beneficent cause of Temperance, and who do not perceive how closely it is connected with the welfare and improvement of our race in this our native land, and in spite of all the injuries we have suffered, we can truly say, *our beloved country*, we shall briefly allude to some of the motives and reasons by which we are actuated, in organizing ourselves into a temperance association, and which lead us to urge you to follow our example.

1. We neither suppose nor believe, that the sin of intemperance prevails among our people, as a class, to a greater extent than among white people who are in circumstances of less depression than ourselves. Even our enemies being judges, we are not more guilty in this matter than themselves—although they have certainly had immensely the advantage of us as to the means of social and moral improvement. Nay, we believe it will be allowed, that it is a much more rare occurrence to see a drunken colored man than a drunken white man—making due allowance for the numerical disproportion existing between the white and colored population. We do not argue from this favorable comparison, that we are naturally better than others: undoubtedly, our comparative superiority, in this particular, is owing to other causes besides moral, which need not here be enumerated. Still—and we make the confession, that we may be suitably aroused to the necessity of reform—there is enough of tipping, of intemperance, of moderate and immoderate drinking of spirituous liquors, among us, to impoverish our pockets, injure our health, mar our character, deprave our morals, excite disturbances, lead to revellings, and retard our advancement in intelligence, respectability, usefulness and piety. Hence we have a duty to perform, involving much of our temporal and eternal welfare, both as individuals and as a people; and hence the present attempt of some of our representatives to persuade you to co-operate with them, in striving to put away that evil thing, strong drink, or intoxicating liquor, come in what shape it may.

2. You will perceive by the Constitution of our Society, that we pledge ourselves to 'taste not, touch not, handle not,' as a drink, moderately or immoderately, in health, any spirituous or other intoxicating liquors. Our doctrine is, and our practice must be, total abstinence from every substance that will intoxicate. We go for principle, and we mean to be consistent. We do not denounce the use of rum and whiskey, and tolerate the use of gin and brandy; nor do we make any exception in favor of the wines commonly used in this country, or of fermented or distilled liquors. These are all more or less poisonous in their ingredients, and more or less ruinous to the health, comfort and morals of those who drink them. Of course, if it be a duty to abstain from the use of one, it is equally a duty to abstain from the use of all. Nor do we mean to oppose simply what is called drinking to excess, but also the moderate and occasional use of alcoholic liquors, because it is the latter which begets the excess. It is as absurd and deceitful to talk of the abuses of dram-drinking, as it is to talk of the abuses of slaveholding. Total abstinence alone can cure the former; immediate emancipation, or surrendering the assumed right of property in man, alone can remedy the latter. To cherish the habit of drinking a liquid poison, in health, is the prime and paramount abuse which includes and leads to all other

abuses—the fountain of evil, from which streams of wretchedness flow, like a fiery tide of lava, in every direction, scattering desolation and death in their downward course. So, also, to hold a fellow-being in slavery, as a piece of property, is to be guilty of the greatest of all abuses—because when a man is restored to the ownership of himself, under God, and is no longer held, reckoned or treated as an article of merchandise, all the evils of slavery, as such, in his case, instantly cease; in fact, there is then no such system or practice as slavery. True, it does not follow, that the effects of intemperance or of slavery instantly cease, in consequence of total abstinence, or of immediate emancipation; but the sin itself, by which these effects are necessarily and continually produced, is slain instantaneously by this course, and by its death we are enabled ultimately to heal or destroy the mischiefs it may have done.

One exception we have made, and one only, to the use of spirituous or fermented liquors, as a drink; and that is, in cases of sickness, and by medical advice. We put alcohol in its proper place, among other poisons, which, in certain diseases and under certain circumstances, may rarely be used advantageously. In almost all cases, it is believed to be a well-established medical fact, its internal use is not necessary, or, at least, it is not absolutely indispensable. We wish, dear brethren, to be clear and explicit upon this point, so that we may not have our consciences ensnared or weakened, but may all act understandingly and consistently. Let us remember that we are dealing with God and our own souls. When we make an exception in cases of sickness, we are solemnly bound to be just as cautious, just as reluctant, and just as impartial in using the poison of alcohol, as in using any other medical poison. Here, then, there is left, there can be left, no room for evasion or insincerity.

3. But why should we give such a pledge? Our reply is, why should we agree to forsake any evil way or pernicious custom? It is that we may deliver our own souls, and that our example and testimony may save others. Every temperance society is a moral lighthouse, built up on the coast of intemperance, and illuminated by the oil of total abstinence, in order to prevent the stranding of royal argosies and gallant barks, and the drowning of tempest-tossed adventurers who are endeavoring to get a shelter in the harbor of sobriety. In all fermented and distilled liquors, there is a poisonous substance, both fascinating and intoxicating in its effect, called alcohol. It is more dangerous than any other poison, because it is more subtle and attractive than any other, and because by its use it has filled the world with every form of disease, misery and crime. The smallest use of it, in health, is hurtful to the human system, and may not therefore be innocently allowed. In this opinion, the most eminent physicians in this country and in Great Britain are agreed; and it is confirmed by volumes of testimony, and facts without number. There are other ingredients in the liquors commonly used, which are baneful to health. When we reflect, that no man, probably, ever intended to become a sot; that our land is whitened with the bones of the victims of intemperance; that fifty thousand drunkards, who began their career by moderate drinking, are annually carried to an ignominious grave; that at least three-fourths of all the pauperism and crime in the land have been traced directly to the use of intoxicating liquors; that almost every family, in some of its relations, has been called to deplore the ruin or untimely death of one or more of its members; that no age, sex, station, profession, or employment, has escaped the deadly contagion; and that the most prudent as well as the most rash, wise men as well as fools, the mightiest intellects as well as the weakest, have been cast down to the earth, and made literally to wallow like swine in the mire; surely, it would be presumptuous and wicked, it would be tempting God, for any of us to think or say, that we are too careful, or too strong, or too resolute, to be overcome in the moderate use of strong drink. It was an early and a sound maxim in the Temperance Reformation, that 'Moderate drinking is the downhill road to intemperance.'

4. It is our duty, then, every where to espouse the cause of Temperance. Besides the great advantage it will be to us, individually and collectively, in bettering our condition and improving our moral character, there are several considerations which should urge us to come up to this good work unitedly and promptly. In the first place, glowing representations are made of the sobriety of the colonists in Liberia, and it is said that they are doing much to advance the cause of total abstinence. We hope these representations are true, for we shall take pleasure in the improvement of our brethren wherever they may be; but, whether true or false, whether real or exaggerated, it is for us to show that we do not deem it necessary, and that it is not necessary, for us to be colonized in Africa, in order to become sober men and sober women, patterns of virtue, and good citizens. If the improvement of our brethren in Liberia is to be urged as an argument or an inducement for our removal to that country, then, by all the ties which bind us to our native land, by all the endearments of home, by all the self-respect within us, by all the regard we entertain for the good opinions of the world, and by all the obligations which rest upon us to 'live soberly, righteously and godly in this evil world,' let us not be outdone in well-doing, and let us see to it that we utterly destroy this pretence for our banishment to another continent. If, taken from the midst of civilization, and thrown into the thick darkness of barbarism; if, withdrawn from the genial influences of christianity, and hurried into the moral miasmas of heathenism, our Liberia brethren have risen in the scale of being, and are daily improving their condition—(we will not stop to determine the fact)—then, if the patriotism and piety of this land be genuine; if those who affect to exult at the progress of things in Liberia, are as willing to see us improve, and to assist us in every proper effort we may make to rise from our low estate, in these United States; and if there are incomparably better means to elevate us here than elsewhere; we shall be our own worst enemies, and shall deserve to be reproached, if we do not at least come up to the Liberia standard of excellence.

Again: Within the last six years, our white brethren have made a long march upon the temperance road, and are moving forward with accelerated speed. Are we willing to be left behind? Shall the moral disparity between them and us be greater and more apparent than ever? This may not, must not be. The road is as broad for us as it is for them. If they travelled first in baggage-wagons, and are now driving ahead in their carriages at the rate of ten miles an hour; what hinders us from immediately laying the rails of principle, erecting the cars of good intent, and with the engine of resolution, (the fire of our zeal turning our cold water into steam) going ahead at the rate of thirty miles an hour?

Again: We ought all to be aware, that much depends on our conduct whether slavery and prejudice

shall be utterly abolished in this country, in this our day and generation. All eyes are upon us, and those of our enemies only for evil, to magnify our faults, and justify their unkindness toward us. Let us therefore endeavor to show the very appearance of evil. Let us not sacrifice each other by our misdeeds. Let us be united in the temperance reformation, as well as in all other good works; for in union is strength, and in division discomfiture.

5. The objects of the New-England Temperance Society of Colored Persons are to furnish a common rallying point to all our brethren in the New-England States; to bring into union, on the specific point of temperance, all the moral power that we possess; to be diligent in seeking the multiplication of temperance societies wherever our brethren are located in bodies; to collect and publish to the world statistics of our progress; and to roll away, as far and as fast as practicable, the reproach that now exists upon us as a people. Already, we rejoice to know that there are several colored temperance societies in New-England, and in other parts of the country, and that much good has been done through their instrumentality. Let us finish the work without delay. Let us strengthen the hands, and cheer the hearts of our numerous white friends, who are laboring so incessantly to break the yokes and fetters of our brethren in bondage, and to elevate us all to the dignity of men and christians. Let every colored person no sooner put the intoxicating cup to his lips, than he would give his back to the lash of the slave-driver. And to the God of the oppressed we look for guidance and success; and while ours shall be the rich reward of righteousness, his shall be all the glory and renown.

J. W. LEWIS, President.

J. T. HILTON, Secretary.

CALL THEM OUT!

Abolitionists are fast obtaining the balance of political power in every part of the free States. In many districts, (where the Whig and Van Buren parties are nearly equal,) the election of candidates will depend upon the manner in which they shall bestow their suffrages. In all such cases, we would suggest to our brethren, residing in those districts, to send letters to the rival candidates for a seat in Congress, requesting an answer to the question, whether, if elected, they will maintain the right of petition, and advocate and vote for the abolition of slavery in the District of Columbia? They can thus very soon make up their minds, by the response of the candidates, how to vote.

There will be, doubtless, a close struggle between A. H. Everett and Wm. S. Hastings in Norfolk district. Will not some of our friends in that district see to it that these gentlemen are seasonably interrogated upon this subject, before the election takes place?

AMASA WALKER

Is the candidate of THE PEOPLE in Suffolk, to represent this District in Congress. He is to be opposed by Richard Fletcher, the pro-slavery lawyer who spoke in Faneuil Hall, last year, in violent opposition to the friends of humanity and of free discussion, and who is the candidate of the 'gentlemen of property and standing,' the aristocratical rioters who assailed in so dastardly a manner a small meeting of philanthropic and pious females, in October, 1835. Of course, all our colored voters will go unanimously against the guilty lawyer, and we presume they will vote as unanimously in favor of their friend and advocate, AMASA WALKER.

CARDS.

The subscriber would gratefully acknowledge a donation of Fifteen Dollars from the Members of the Colored Sabbath School in this City, to constitute him a Life Member of the Massachusetts Anti-Slavery Society; and hopes the donation will do to 'loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free;' and to hasten forward the time when, 'Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: And it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.'

RICHARD P. WATERS.

Salem, Oct. 20, 1836.

The subscriber has recently received a certificate of Life Membership of the Massachusetts Anti-Slavery Society from a few ladies in Holliston. This renewed token of affection and esteem to one, whose labors among them are soon to cease, is gratefully acknowledged. May this effort aid the cause of the oppressed slave, and hasten the day of his immediate emancipation.

LUCY B. DEMOND.

Holliston, Oct. 23, 1836.

Died at Marshfield, on the 7th inst. Elizabeth R. Phillips, wife of Nathaniel Phillips, aged 42 years. She was a worthy member of the Society of Friends, and was most tenderly beloved and respected by all who knew her—she was fully resigned to the Lord's will, and trusted in His redeeming mercy—she was deeply interested in the cause of the poor slave, and she has unostentatiously yet forcibly and constantly pled his cause among the whole circle of her friends.

NOTICE.

THE MONTHLY CONCERT of Prayer for the Slaves in the United States, will be held at Congress Hall, next Monday evening, at half-past 7 o'clock.

NOTICE.

The Garrison Juvenile Society will hold an exhibition in the Infant School Room, on Wednesday next, Nov. 2d, at 3 o'clock, P. M. Parents and all others interested, are politely invited to attend. Parents and guardians will please send their children at 2 o'clock precisely.

J. T. HILTON,

For the Board of Managers.

October 25, 1836.

RHODE ISLAND STATE ANTI-SLAVERY SOCIETY.

The first annual meeting of the Rhode-Island State Anti-Slavery Society will be held in the city of Providence, on Wednesday, the 9th day of November next, at 2 o'clock, P. M.

All persons in the State, who adopt the principles of the Society, are cordially invited to attend. Abolitionists from other States are also respectfully invited to be present. By order, WM. M. CHACE, Cor. Sec'y.

Providence, October, 18

LITERARY.

[For the Liberator.]

A CHILD'S DREAM.

Dear mother, many objects passed
In quick succession through
My brain last night—I cannot half
Reveal my dream to you.

Methought a ship came riding o'er
The crested ocean's wave;
Its glittering pennant streamed afar
Above my 'wilder'd gaze.

What hardy forms are those, thought I,
That man the noble ship?
And then I strained my eyes to spy
Their motions on the deck.

Oh! not in vain did I attempt
To scan the vessel's crew—
It neared the quay; I caught a glimpse
Of the poor Ethiop's hue.

He raised to heaven his suppliant eye—
No vengeance in it gleamed;
No imprecation reached the sky—
His heart forgiveness breathed.

Oh! mother, many visions crept
Across my sleepy mind—
But one alone distinctly left
Its darksome trace behind.

But, mother, 'tho' it is a dream,
I now have told to you,
Yet does it not a picture scene
Of some dark portrait, true?

Why, mother, will th' oppressor dare
To bind his fellow-man,
In bondage worse than Egypt saw,
In this fair Freedom's land?

The truth is this—the southern man
Has found his fellow-own
A skin that's colored by the sun,
Which in the tropics glows.

For this, he thinks he is condemned,
By God and man, to sigh
In hopeless bondage to the end,
While no deliverer nigh.

Newburyport, Oct. 18, 1836.

[For the Liberator.]

LINES.

Suggested on reading 'An Appeal to Christian Women
of the South,' by A. E. Grimké.

My spirit leaps in joyousness to 'twine,
My gift sister, with gladness heart
My vision flies along thy 'speaking pages.'
Well hast thou toiled in Mercy's sacred cause;
And thus another strong and lasting thread
Is added to the woof our sex is weaving,
With skill and industry, for Freedom's garb.
Precious the privilege to labor here—
Worthy the lofty mind and handy-work
Of Chapman, Chandler, Child, and Grimké too,
There's much in woman's influence, ay much,
To swell the rolling tide of sympathy,
And aid those champions of a fettered race,
Now laboring arduous in the moral field.
We may not 'cry aloud,' as they are bid,
And lift our voices in the public ear;
Nor yet be mute. The pen is ours to wield,
The heart to will, and hands to execute.
And more the gracious promise gives to all—
Ask, says the Saviour, and ye shall receive.
In concert then, Father of love, we join,
To wrestle with thy presence, as of old
Did Israel, and will not let thee go
Until thou bless. The cause is thine—for 'tis
Thy guiltless poor who are oppressed, on whom
The sun of Freedom may not cast his beams,
Nor dew of heavenly knowledge e'er descend.
And for their fearless advocates we ask
The wisdom of the serpent—above all,
Our heavenly Father, clothed in white with
The dove-like spirit of thine own dear Son:
Then are they safe, tho' Persecution's waves
Dash o'er their bark, and furious winds assail—
Still they are safe.

—Yes, this is woman's work,
Her own appropriate sphere; and ought should drive
Her from the mercy seat, till Mercy's work
Be finished.

Whose is that wail, piercing the ear
Of night, with agony too deep for words
To give it birth? 'Tis woman—she of Rahab—
Another Rachel, weeping for her babes,
And will not be consoled, for they are not.
Oh! slavery, with all its withering power,
Can never wholly quell the flame of love,
Nor dry the stream of tenderness that flows
In breasts maternal. A mother's love! deep grows
That plant of Heaven, fast by the well of life,
And ought can pluck it thence till woman cease
To be.—Then, long as mother's hearts are breaking
Beneath the hammer of the auctioneer,
And ruthless Avarice tears around bounds,
That the fiat of the Almighty joined,
So long should woman's melting voice be heard,
In intercession strong and deep, that this
Accursed thing, this Achan in our camp,
May be removed.

Pawucket, 1836.

THE IVY GREEN.

Oh, a dainty plant is the Ivy green,
That creepeth o'er the ruins old!
Of right choice food are his meals, I ween,
In his cell so lone and cold.
The wall must be crumbled, the stone decayed,
To pleasure his dainty whim!
And the mouldering dust that years have made,
Is a merry meal for him.

Creeping where no life is seen,
A rare old plant is the Ivy green.

Fast he stealths on, though he wears no wings,
And a staunch old heart he has;
How closely he twine, how tight he clings,
To his friend the huge Oak Tree!
And slyly he traileth along the ground,
And his leaves he gently waves,
As he joyously bogs and crawls round
The rich mould of dead men's graves.

Creeping where grim death has been,
A rare old plant is the Ivy green.

Whole ages have fled and their works decayed,
And nations have scattered been;
But the stout old Ivy shall never fade,
From its hale and hearty green.
The brave old plant in its lonely days,
Shall flatter upon the past;
For the stately building man can raise,
Is the Ivy's food at last.

Creeping on, where time has been,
A rare old plant is the Ivy green.

THE DRUM.

I hate that noisy drum!—It is a sound
That's full of war and bondage,—and I blush
That Liberty had ever come to rush
Into a warrior's arms—that right e'er found
Asylum in the furious field. Not so
The holy crows of genuine glory grow.

MISCELLANEOUS.

'HE FOLLOWETH NOT US!'

A Practical Exposition, designed only for a few
confidential friends. First published in the
New-England Telegraph. By Dr. Gains,
member of the clerical cabinet.

MR. THACHER:—I did not intend, that such a
length of time should elapse, before I sent you
another communication; but really I have been
so busy in the clerical cabinet, that I had nearly
forgotten even some of my old friends. Besides,
I have hardly known where to begin, in giving
you some farther account of our designs and op-
erations. I am truly thankful, however, that you
have now put a text into my mouth, which affords
me a most favorable theme for whatever illustra-
tions of our great maxim, I might deem 'expedi-
ent' to make to you and your readers. I must,
however, in the outset, beg you and them to re-
ceive this communication as 'strictly confiden-
tial'; for, should it fall into the hands of any of
our chief dignitaries, you might at once expect
the appointment of an 'Inquisitor General,' to re-
quire an oath of confession of every one in the
cloister, from which time the 'gag' would be so
effectually applied, that you would get at no more
secrets, I can assure you. But, to the text in
question.

'Master, we saw one casting out devils in
thy name, and he followeth not us; and we forbade
him, BECAUSE HE FOLLOWETH NOT US.'—Mark
ix. 38.

Now, Mr. Thacher, do you not know, that this
is one of the plainest, most practical, and most
scriptural maxims, by which we have long been
governed? It is, indeed, by the general rule laid
down in this passage of scripture, that we inter-
pret all others, not even excepting that suggested
by the apostle Paul:—'All things are lawful for
me, but all things are not expedient.' For, there
can be nothing, in the church or out of the church,
more inexpedient, than to give countenance to any
one who 'followeth not us.' This, in fact, is the
GREAT DOCTRINE OF EXPELLENCY; which, you
know, has long been our guide in all matters,
whether doctrinal, practical, ecclesiastical or clerical.
How can it be 'expedient' to allow any
one even to follow the dictates of his own con-
science, unless his conscience dictate him to fol-
low us? Were we not to place under bans every
one who 'followeth not us,' we should speedily
lose our influence and ascendancy both in the
church and in the world, and it would no longer
be seen or acknowledged, that we stand at the
head not only of the church, but of all the
grand, moral enterprises of the age; and then,
some of those daring and reckless, not to say im-
pudent spirits, who do not follow us, would cer-
tainly get through their might not seek the need
of praise, which would be an incurable wound to
our fame and dignity. When I say we, in this
connection, I do not mean myself alone, like 'we,
NICHOLAS I. EMPEROR OF ALL THE RUSSIAS'; but
I mean we who stand at the head of ecclesiasti-
cal affairs and the moral movements of the day,
and mean to be considered as holding the 'bail-
ance wheel' of all the machinery which the enter-
prise of this wonderworking age has put in op-
eration. It is easy to see, therefore, that it is
not expedient for any thing to be done, unless
we are the doers thereof; or especially, which
does not come immediately under our super-
vision and direction. When, therefore, we see any
one 'casting out devils,' and he does not follow
us, we deem it 'expedient,' if not imperative,
to make use of that authority, which has been trans-
mitted to us, like Peter's keys to the Pope, from
the early disciples and immediately 'forbid him.'

Now, Sir, I can give you several examples, in
which we have made use of this our prerogative;
and if any one presumes to question our right,
we shall forthwith forbid him, because 'he followeth
not us.'

Some years since, when the demon rum, with
his mighty 'legions,' possessed myriads of our
countrymen, and was rapidly driving them, like
the swine of old, to the gulf of perdition; Wil-
liam Goodell began, with great success, to cast
out devils. But, William Goodell was always an
'ultra'; an 'ultra' is one who goes beyond us;
and one who goes beyond us, certainly does not
follow us. Therefore, 'we forbade him, because
he followeth not us.' We established a press of
our own for the very purpose of silencing him,
and succeeded in driving him from New-England.
Still he persisted in 'casting out devils,' despite
of our prohibition, and we continued to forbid
him, and to forbid others from granting him aid
necessary to his subsistence, until he was obliged
to abandon his paper, and has gone to casting
out devils of another 'kind.' Still, in this work,
'he followeth not us'; but he has now so many
reckless spirits to keep him in countenance, that
we begin to fear the direful consequences, and
that our authority will be unavailing.

You know very well, Sir, that William Lloyd
Garrison began several years since, to cast out
that 'kind' of devils which 'possess' the slave-
holders and pro-slavery men of this land of bonest
civil and religious freedom. Now, we have
ever been willing to admit, that it is an 'evil' for
nearly two millions and a half of our fellow-
creatures in this country to be held in slavery.
But then, William L. Garrison is quite as much
of an ultra as William Goodell. He goes quite
beyond, and of course 'followeth not us,' in cast-
ing out devils; and we 'forbade him, because he
followeth not us.'

It will not be soon forgotten, that Geo. Thomp-
son, having succeeded, with his co-laborers, in
casting out devils throughout the British empire,
had the impudence to come over into this coun-
try,—as his Master went over into the country of
the Gadarenes,—without even asking our leave;
and when he came here, 'he followeth not us,'
'and of course we forbade him.' We even suc-
ceeded in raising against him such a tremendous
storm, as to drive him and his helpless family from
our shores.

Now in our treatment of Thompson, we had
not only the example of the disciples, who for-
bade the man, that cast out devils and did not
follow them, but we had the authority of the Gad-
arenes, to whom I have just alluded. When the
Saviour had cast out the legion of devils who en-
tered into the swine, the 'whole city came out to
meet him, and besought him to depart out of their
coasts. And he entered into a ship, and passed
over, and came into his own country.' So we felt
ourselves fully authorized not only to forbid
Thompson, because 'he followeth not us,' but to
drive him, by mobs and violence, out of our coasts,
and he, still following the example of his master,
'entered into a ship, passed over, and went into
his own country.'

You know very well, also, that a majority of
the students in Lane Seminary, with the notori-
ous Weld and other 'fanatics' to excite them,
thoroughly discussed the subject of slavery, and
came to the full conviction that this devil and his
legions ought to be cast out of our country; and
though we were willing to admit the truth in the
abstract, yet those 'boys,' as we termed them,
'followed not us,' and we peremptorily 'forbade
them,' by consequence of which they left the in-
stitution, and have been scattered abroad and in-
duced to run 'everywhere,' sowing the seeds of
discord, just like the disciples, who were scatter-

* It is a fact, which must blot the page of our history,
that many of the clergy did much to excite the
fury of the populace against George Thompson, and
were thus greatly instrumental in expelling him from
this boasted 'asylum of the oppressed.'—Ed.

ed by 'the persecution which arose about Ste-
phen.' Still we forbid them, whenever they come
within any of our precincts, and it is a matter of
no little vexation to us, that they are no more in-
clined to regard our authority.

The same spirit of insubordination, sometime
since, arose at Andover, the very nucleus of our
'power, and seat, and great authority,' which
threatened, for a time, to give us a great deal of
trouble and perplexity. But, we immediately
'forbade' the ring-leaders in the 'excitement,'
because 'they followed not us,' told them, that
they must not even 'pray about it publicly,' and
have happily succeeded in reducing those, who
might otherwise be inclined to cast out devils
without following us, to a very desirable state of
apathy and quietude.

It cannot have escaped your observation, that
John R. McDowell zealously undertook to cast
out 'the spirit of an unclean devil,' which has
long been infesting our cities, villages and coun-
try towns. But, John R. McDowell 'followeth
not us; and we forbade' him, 'silenced' him by
Presbyterian authority, 'because he followeth not
us.'

Do you not know, too, Mr. Editor, that the
grand reason why we have forbidden you, is, be-
cause you have not followed us? It is true, that
we all profess to condemn Freemasonry as 'base
and wicked; but then for you to presume to 'cast
out the devil,' and disavow Freemasons, with-
out following us and asking our counsel, was a
high-handed misdemeanor. It is of no avail for
you to affirm, that Freemasonry is infidelity, and
that you could not, conscientiously, hold fellow-
ship with its devotees, who by their oaths and
combined influence nullified the discipline of the
church; you ought to have followed us. Nor is
it of any use for you to cite the command of Paul,
'Come out from among them and be ye separate';—
'I have no fellowship with the unfruitful works
of darkness, but rather reprove them'; for we
never forbid a man because 'he followeth not
us,' but because 'he followeth not us.' You
know, that Dr. Beecher, near the commencement
of your difficulties, admitted that Freemasonry
was a corrupt and infidel institution, but affirmed
that 'the time had not come to make it a matter
of church discipline; and the great majority of
us are still of the same opinion. Just so we
think, too, in respect to slavery; and the time, in
our view, never will come to make either Free-
masonry or slavery a matter of discipline, until
we have so adjudicated for the churches. You,
then, 'did wrong, by your own showing,' in pre-
suming to disavow Freemasonry, without first
having our advice in ecclesiastical council; and
for this reason we have, in effect, 'forbidden
you,' and are determined to give you countenance
by no ministerial intercourse or fellowship.

For similar reasons we have 'forbidden' a 'lit-
tle ultra orthodox man in black,' who never will
'follow us,' when his conscience and the Bible
direct him in another path; for I have already re-
marked, that an 'ultra' is one who goes beyond
us, and to go beyond is never to follow. It was
for this reason, that one of us attached to him the
title which I have here quoted, and attempted to
hold him up to public scorn in the New-York
Evangelist. But he, (a thousand bad wishes on
his head),—to our great grief and vexation, was
not at all ashamed to be considered 'ultra' to the
most of us, who, it must be confessed, are rather
lax; and like the most impudent of all those who
mean to 'follow' conscience and the Bible, rather
than 'us,' shamelessly gloried in that very title
which we intended as an everlasting stigma. In-
deed, Sir, it cannot be denied, that there are in-
dividuals, who, we fear, are not likely to die any
sooner than ourselves, whom we have time and
again 'forbidden,' and attempted to load with re-
proach and infamy, because they 'follow not us';
but, like a distinguished 'ultra' of old, who even
had the impudence to withstand Peter to the face,
because 'he was to be blamed' for his 'dissimu-
lation,' they seem to 'take pleasure in infirmities,
in reproaches, in necessities, in persecutions, in
distresses' for conscience' sake, and hence our
shafts of obloquy so often fall harmless at their
feet. We have used the term 'ultra,' till it has
become quite stale; and those to whom we have
applied and intended it as a term of reproach,
are so conscientiously and zealously engaged in
many good works, that 'the common people,' who
often 'hear them gladly,' already begin to think
that it means something good. We do affirm,
however, by positive authority, that the Editor of
the Hopkinsian Magazine 'is dead'; and if,
while we suppose and affirm this, he does not,
like the man of old, who was stoned and dragged
out of the city, rise up, stand upon his feet, and
come back again, it will afford us unspeakable
satisfaction. But, if he should again return to
life, it need not be expected that we shall relin-
quish our authority. He was always an 'ultra';
in his tone of preaching and orthodoxy. Of course,
'he followeth not us; and we forbade him, be-
cause he followeth not us.'

Now, for the use of this authority, Mr. Editor,
I have more examples than the one cited in the
text upon which I am giving this 'practical ex-
position.' I can quote these authorities from the
Bible, too; and in order to refresh your memory,
I will just refer you to the passages. Amos vii.
10—13. 'Then Amaziah the priest of Bethel
went to Jeroboam, king of Israel, saying, Amos
hath conspired against thee in the midst of the
house of Israel; the land is not able to bear
all his words. For thus Amos saith, Jeroboam
shall die by the sword, and Israel shall surely
be led away captive out of their own land. Also
Amaziah said unto Amos, O thou seer, go
flee thee away into the land of Judah, and there
eat bread, and prophesy there: But prophesy not
again any more at Bethel: for it is the king's
chapel, and it is the king's court.' No doubt this
Amos was one of those fanatical 'incendiaries,'
who sowed the seeds of sedition, and endeavored
to 'dissolve the union' of the tribes of Israel.—
Therefore it well became Amaziah, who was a
'priest,' to 'forbid him' from prophesying in the
'king's chapel.' It is not unlikely that he was
one of those 'itinerant agents and lecturers,' who
did not pay much regard to the advice and con-
sent of the pastors and regular ecclesiastical bod-
ies; and hence it well became Amaziah, who
seems to have been a settled pastor, to forbid his
prophesying in Bethel. Again, Acts iv. 16, 18.
'What shall we do to these men? For that indeed
a notable miracle hath been done by them is man-
ifest to all them that dwell at Jerusalem, and we
cannot deny it. But that it spread no further
among the people, let us straitly threaten them,
that they speak no more in this name. And they
called them, and commanded them not to speak
at all, nor to teach in the name of Jesus.' Here,
Mr. Editor, we have an example of authority rather
more to our purpose, than the one cited above.
But, it seems that those 'imprudent' fellows did
not much heed it. Acts v. 27, 28. 'And when
they had brought them, they set them before the
council: and the high priest [Dr. Annas, I sup-
pose] asked them, saying, Did not we straitly
command you, that ye should not teach in this
name? and behold ye have filled Jerusalem with
your doctrine, and intend to bring this man's blood
upon us.'

Dr. Annas here certainly 'spoke with feeling
on the subject of getting ISMS into the church,
over the heads of ministers'; and I have no doubt
that, if our Resolutions respecting evangelists,
especially the second, had been introduced to that

* See Resolutions of the General Associations of
Connecticut and Massachusetts.

[See Dr. Beecher's remarks in General Association.
Resolutions passed in the General Associations of
Connecticut and Massachusetts.

'council,' they would have passed 'unanimously.'
What could have been better adapted to the state
of things, at that time, when those reckless 'lec-
turers' had 'filled Jerusalem with their doctrine,'
than our second Resolution, which I ask leave to
cite?

Resolved, That the operations of itinerant agents
and lecturers attempting to enlighten the churches,
in respect to particular points of Christian doctrine and
of Christian morals, and to control the religious senti-
ment of the community, on topics which fall most
appropriately within the sphere of pastoral instruction
and pastoral discretion as to the time and manner,
without the advice and consent of the pastors and
regular ecclesiastical bodies,—is an unauthorized in-
terference with the rights, duties, and discretion of
the stated ministry, dangerous to the influence of the
pastoral office, and fatal to the peace and good order
of the churches.

But, Mr. Editor, I am extending this communi-
cation beyond all proper limits; and if I have not
given you a 'practical exposition' of the text in
question, I fear that nothing coming from my pen
will satisfy your mind. I have certainly adduced
both examples and authorities; and must leave
the subject for the present. As I wish to say a
little more, however, in justification of the doings
of our General Associations, I shall endeavor to
send you another article more directly upon that
subject. In the mean time, let me again entreat
you and your readers to keep this, as Freemasons
used to say, 'upon the square,' and not betray
your sincere friend,

GAUIS.

[From the Worcester Republican.]

GOVERNOR EVERETT.

When he defends SLAVERY as 'inseparable from
our nature,' and declares that 'domestic Slavery
is sanctioned by religion,' he becomes the apolo-
gist and defender of the institution in the ab-
stract.

The philanthropist and freeman cannot but feel
surprise and regret, as well as indignation, to
hear such a defence made by a freeman from a
free State. The avowal of such sentiments did
excite astonishment in Congress when Mr. Ever-
ett made them on the floor of the House of Rep-
resentatives—not only those who had come from
the free states, but much more from those who had
experienced the curse entailed upon the slave
states by this relation. And Mr. Cambreleng in
noticing Mr. E.'s remarks, exclaimed that 'he
was astonished to hear him declare that Slavery,
domestic Slavery, say what men will, is a condi-
tion of life, as well as any other, to be justified by
morality, religion, and international law; and
when at the close of his opinions, he solemnly de-
clared that this was his 'confession of faith,' I
lamented, said Mr. Cambreleng, sincerely lamented,
that—

'Star-eyed science had wandered there
To bring us back the tidings of despair.'

'If, Sir, I had persuaded myself to adopt a po-
litical maxim so hostile to liberal institutions and
the rights of mankind—I would have locked it up
forever in the darkest chamber of my mind. Sir,
if I may be permitted to borrow the gentleman's
own weapons, I would say to him, that if such
had been my doctrines, I would have turned my
back on my native land; &c.

The Speech of Gov. Everett which contained
these sentiments, as delivered, was much more
pointed and obnoxious to animadversion, than
that which was printed under his own supervision
and softened down to his own liking. But even
that is such a no christian can read without
shame and mortification, when he recollects that
it is the language of our present Governor.

The extract from Mr. Everett's Speech in Con-
gress, March 9, 1836, on the proposition to amend
the Constitution of the United States, is as fol-
lows:

Speaking of Slavery Mr. E. said—'The great
relation of servitude in some form or other, with
greater or less departure from the theoretic equal-
ity of man, is inseparable from our nature. I know
of no way by which the form of this servitude can
be fixed, but by POLITICAL INSTITUTIONS. Domest-
ic Slavery, though I confess not that form of ser-
vitude which seems to be most beneficial to the
master—certainly is not that which is most bene-
ficial to the servant—is not, in my judgement, to
be set down as an immoral and irreligious rela-
tion. I cannot admit that religion has but one
voice to the slave, and that this voice is, 'rise
against your master.' No, Sir, the New Testam-
ent says, 'Slaves, obey your Masters'; and
though I know full well, that in the benignant
operation of christianity which gathered master
and slave around the same communion table, this
unfortunate institution disappeared in Europe,
yet I cannot admit, that while it subsists, its du-
ties are not presupposed and sanctioned by religion.'

We again repeat what we have before said:—
Mr. Everett, as appears by his recorded opinions
on the subject, is an apologist and a defender of
slavery, not only as it exists in this country, but
in the abstract as a principle of government.

Mr. Everett came out, most manifestly for the
sake of gaining the golden opinions of the South,
in defence of Domestic Slavery as a principle
inseparable from our nature and sanctioned by religion.

FRAUD IN TEXAN LANDS.

A correspondent of the Atlas who writes from
Cincinnati, furnishes the following interesting
facts in relation to the fraud practised by the sale
of 'Texan Scrip' so called. Vast quantities of
this vile trash has been palmed off on the com-
munity. In the event that Texas gains her in-
dependence, we doubt whether many will be made
richer by all the title which they derive in and
unto the aforesaid territory by virtue of those cer-
tificates of ownership called Texan scrip.

'The Texan fever is fast abating here. Intel-
ligent men have become disgusted with the sel-
fishness and profligacy of the leaders of the war
of rapine against Mexico. It is discovered that
the frauds in Texan lands have been immense.
Hundreds of thousands of dollars have been pocket-
ed by swindlers calling themselves Texan a-
gents, who have been round the country dispos-
ing of sham land-titles. A Frenchman at Na-
cogdoches, who had some skill in penmanship,
made a fortune manufacturing these titles. A
Louisiana planter, with whom I travelled from
Wheeler, told me that at the White Sulphur
Springs a few weeks since, he met with a dashing
young man, who passed himself off as Major
Smith of the Texan army. He dressed in mili-
tary style, had a yellow bow to wait on him, and
talked as familiarly of 'roaring lions, as maids
of thirteen do of puppy dogs.' He generally wore
a sword by his side, and seemed fond of display-
ing his dirks and his bowie knives. Well, it
seemed that the gallant Major had some twenty
leagues of Texan lands, which he wished to dis-
pose of. He would have nothing to do with
dirty acres. He could not sell in less quantities
than in leagues. Will you believe it, there were
gentlemen at the Springs infuriated enough to
believe his representations, and he succeeded in
realising from six to eight thousand dollars in
cash from the sale of his sham titles. At last,
after he had fleeced a goodly number of inno-
cents, he approached his Louisiana friend one
day, and inquired if he would not like to purchase
some of his lands. My friend said he should have
no objection, if he could be satisfied that the
titles were not spurious. At first Major Smith was
inclined to bluster, but he finally consented to
submit his titles to inspection, on condition that
if my friend did not like them, he would not dis-
parage them at that place. The promise was

given, and on examining the titles, my friend,
who had a practical acquaintance with lands in
Texas, saw that they were palpable counterfeits;
and not worth a straw. He left the Springs soon
afterwards. In Philadelphia he met at a hotel
with an acquaintance, to whom he related the cir-
cumstances in relation to the Texan major. While
speaking on this subject, in walked the hero of
the story. 'There is the man himself,' said the
Louisianian to his friend, who instantly recogniz-
ed him as a notorious black-leg and the keeper of a
faro-table. To assure himself that he was
right, he accosted him by name, and found that
there was no mistake.'

THE RIOTERS.

The trial of three of the disturbers of the abo-
lition meeting—Alden, Silsby and Jeffords—
occupied the whole of Wednesday last. It was
proved that Alden said, 'he would be one of a
hundred to go into the meeting house and bring
out the speaker,' which was repeated with an
oath. Silsby said, 'they had no right to hold
nigger meetings,' and that 'the audience ought
to be ducked.' Immediately on his saying this,
there was a general shout among the rioters, and
a shower of brickbats were thrown against the
house. Jeffords said, 'the city had voted to put
down the abolitionists, and they ought to see that
their resolutions are carried into effect.' Every
reader will perceive that language like the above,
in a moment of excitement, would urge on the
mob to acts of violence; and it was conclusive,
that if the above named individuals had taken no
farther steps towards breaking up the meeting,
this was sufficient to condemn them. The coun-
sel for the defendants, F. O. J. Smith—the gen-
tleman who has endeavored to represent this dis-
trict in Congress for the last two years, whose
late defeat must rejoice every friend of justice
and humanity—made a speech of upwards of an
hour in length. But such a tirade of superlatively
ridiculous nonsense and glaring wickedness is
seldom heard. The manner in which he spoke
of the abolitionists betrayed his ignorance of
their views and measures, as well as his over-
bearing, tyrannical spirit. He is a true disciple
of the 'king of Carolina.'

Mr. Haynes, the County Attorney, and Judge
Whitman, did themselves credit by the manner in
which they addressed the jury.

Thursday morning the jury met, but could not
agree upon the case. It will therefore be post-
poned to a higher court. The judge, however,
placed the rioters under bonds of \$500 each.

According to the law respecting mobs and
riots, every person who surrounds a building to
give the least encouragement to the mobocrats,
either by words, signs or looks, is liable to be
prosecuted and fined. This should be a warning
to all people, who do not wish to hear such an
occasion, to stay at home, and not assemble even
for curiosity's sake.

It is not a little remarkable, that among the
hundreds who assembled around the Friends'
chapel on the evenings of the lectures, there is
not one individual to be found who is not ashamed
of his conduct. The rioters never dreamt of
a trial—and if it had been thought of, they
did not doubt that the law, in the face of justice
and reason, would clear them. But they have
found out their mistake, and our word for it,
should Mr. Stanton, or any other lecturer occupy
one of our churches again, the rioters would be
'few and far between.' *Experientia schola caret; sed stultus didicit nemo alius.*—Journal of
Reform, Portland.

OUTRAGEOUS PROCEEDING.

The Bangor Courier gives the particulars of a
disgraceful scene which was enacted at a recent
election in Norridgewock, Me. If true, it is with-
out a parallel in the history of elections since the
commencement of the temperance reform. We
have deferred a notice of it, in the hope that it
might prove unfounded or exaggerated; but we
have seen no contradiction of the story, and pre-
sume it to be correct. What a comment it is upon
the prevalent spirit of party. The facts as detail-
ed by the Courier, are as follows:—

'The second trial for a representative to
the Legislature from that town, resulted in the
choice of a Van Buren candidate, and that too,
by the votes of those who love Rum better than
their rights or their honor. The town was shame-
fully disgraced. For several days prior to the
election, it was announced that a cask of Rum
was to be furnished, to be drank in the street, if
the Jackson candidate should be elected; but we
did suppose that no party or body of men could
be found in town quite so degraded as to do a work
of this kind, but we were mistaken. As soon as
the town meeting was adjourned, a long work
bench was hauled into the street nearly in front
of the meeting house where the election was
held, and upon it was placed Rum, and around it
stood probably a hundred men, and some of them,
men who wish to be considered respectable, suck-
ing it down as hogs would their swill.

We might go on and state further particulars
in relation to the disgusting and disgraceful
transaction; speak of the fights and broils that
succeeded, &c. but we forbear. Never was the
town so disgraced before, and never, we hope,
will it be again.'

Dreadful storm at Charcers, near St. Petersburg.
—Two months since, a dreadful storm visited the
town of Charcers and the environs. The wind
tore up trees by the roots and unroofed houses;
the rain fell in torrents, and the sky became so
dark that the largest print could not be read; at
the same time a tremendous hail, the stones as
large as hen's eggs, and even a fist, fell, and be-
ing driven horizontally by the southwest wind,
destroyed in a moment all the panes of glass in
its course; above 5000 panes were broken in the